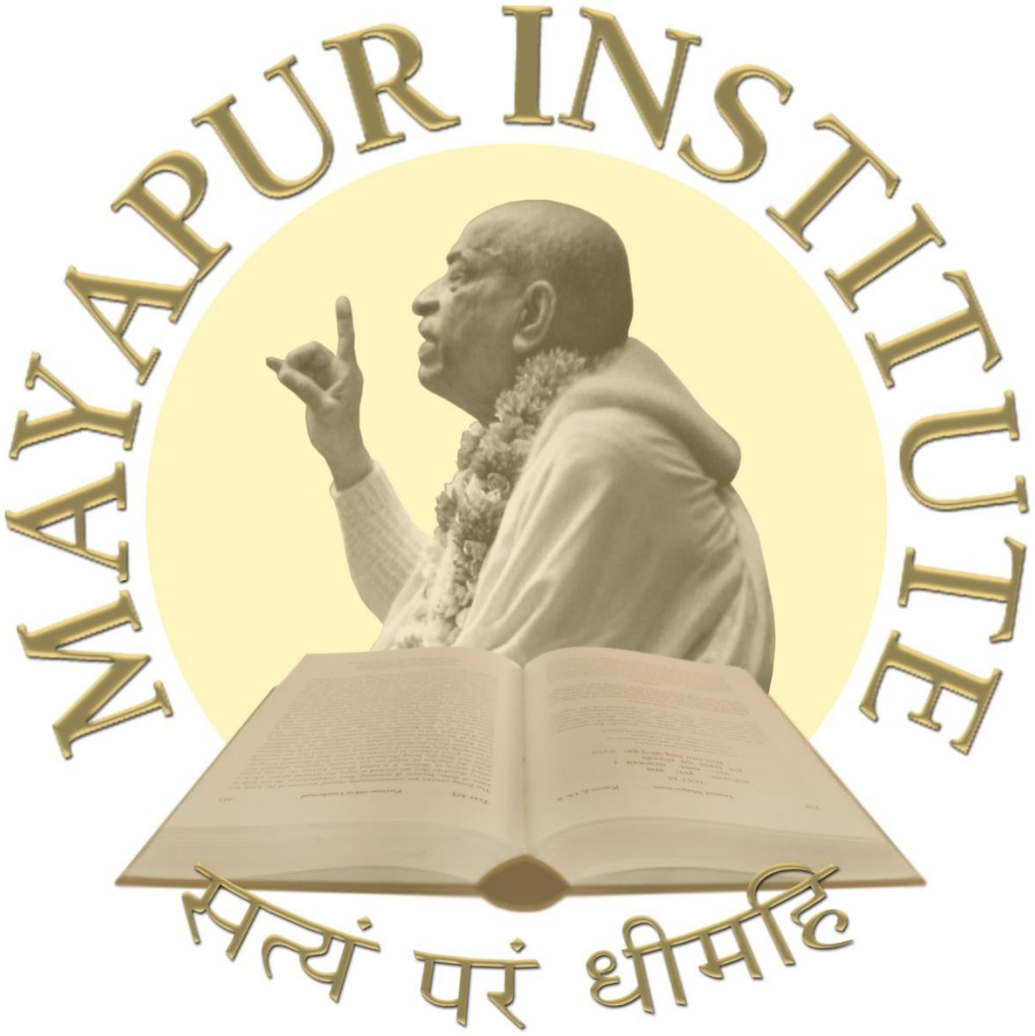
MĀYĀPUR INSTITUTE



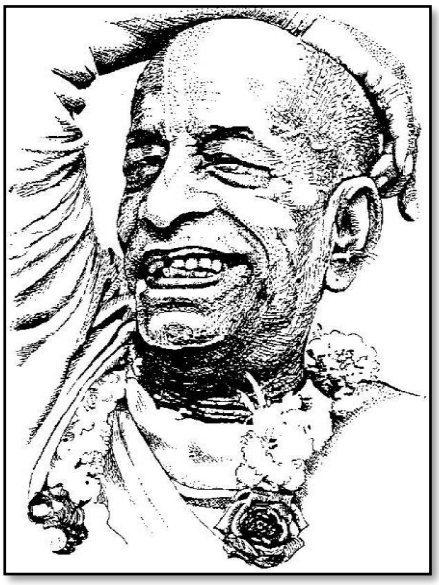
Bhakti-śāstrī Course

Student Handbook

5th Edition, Kārtika 2020

The International Society for Kṛṣṇa Consciousness
Founder-Ācārya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

DEDICATION



"In my books the philosophy of Kṛṣṇa Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop."

Letter to Bahurupa - Bombay 22 November, 1974

We dedicate this Māyāpur Institute Bhakti-śāstrī Course to Śrīla Prabhupāda.
May it be pleasing to him and the Vaiṣṇavas of ISKCON.

The Māyāpur Institute Śāstric Curriculum Development Team

Acknowledgements

Special thanks to:

Bhūrijana Dāsa for his inspiration and guidance.
His Holiness Bhanu Maharaja for his regular consultation.
VIHE for their groundwork in developing the Bhakti-śāstrī Course.
VTE for their guidance and training in systematic education.

5th Edition Kārtika 2020

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ŚRĪLA PRABHUPĀDA ON BHAKTI-ŚĀSTRĪ AND SYSTEMATIC STUDY

I wish to encourage all my disciples to very carefully learn this philosophy…

In January of 1970 we will be holding an examination among all of our students on this book, and those who will pass shall be awarded with the title of Bhakti-sastri. With these examinations I wish to encourage all my disciples to very carefully learn this philosophy of Kṛṣṇa Consciousness because there is so many preachers who will be required to bring this message to all of the corners of the earth.

Letter to: Mahapurusa, Los Angeles 7 February, 1969

Become all good preachers, and that depends on studying the books nicely..

I am very pleased that you are inclined to read and study our books with seriousness. Thank you very much. So continue it wholeheartedly. We want good preachers also. Preaching shouldn't depend on me only. My disciples should become all good preachers, and that depends on studying the books nicely so that you can arrive at the right conclusion.

Letter to: Hrdayananda, Los Angeles 5 July, 1971

We need so many preachers who are soundly versed in the scriptures…

I am glad to see how nicely you are reading my books. Please continue to do this. We need so many preachers who are soundly versed in the scriptures to convince the world to take to Krsna consciousness.

Letter to: Vrindaban Candra, Bombay 9 November, 1970

I will never die. I live in my books.

The day after Prabhupāda arrived a press conference was held, with all the major newspapers and television stations represented. Sitting under the glare of TV lights in the large Berkeley temple room, Prabhupāda was faced with the question, "What will happen to the movement when you die?" His answer came back immediately: "I will never die." All the guests and devotees cheered and Prabhupāda continued, "I live in my books."

Summer Sessions With Śrīla Prabhupāda, Back to Godhead Magazine #10-10, 1975

I want that all of my spiritual sons and daughters inherit this title of Bhaktivedanta

One who will pass this examination will be awarded with the title of Bhaktivedanta. I want that all of my spiritual sons and daughters will inherit this title of Bhaktivedanta, so that the family transcendental diploma will continue through the generations… That is my program. So we should not simply publish these books for reading by outsiders, but our students must be well versed in all of our books so that we can be prepared to defeat all opposing parties in the matter of self-realization.

Letter to: Hamsaduta, Los Angeles 3 January, 1969

Bhakti-sastri from (ISKCON)

When mentioning your qualifications, you can also mention that you are a Bhakti-sastri from (ISKCON).

Letter to: Svarupa, Mauritius 24 October, 1975

AIMS OF THE MĀYĀPUR INSTITUTE BHAKTI-ŚĀSTRĪ COURSE

1. To help students memorize and recall the essential knowledge of the bhakti-śāstras.

2. To deepen students' understanding of the theology of the bhakti-śāstras.

3. To help students personally apply the teachings of the bhakti-śāstras in their lives.

4. To enhance students' desire and ability to effectively preach Kṛṣṇa consciousness based on the teachings of the bhakti-śāstras .

5. To help students understand and appreciate the mood and mission of Śrīla Prabhupāda, as revealed in writings on the bhakti-śāstras, and to perpetuate that understanding within ISKCON.

6. To help students apply the principles of the bhakti-śāstras with Vaiṣṇava integrity and appropriate consideration of time, candidate and country.

7. To help students appreciate, and appropriately apply, Gaudiya Vaisnava culture, etiquette and principles of Vaisnava sanga, as imparted in the bhakti- śāstras.

8. To help students imbibe Vaiṣṇava qualities enunciated in the bhakti-śāstras.

Knowledge	Knowledge (Memory and Recall)	Kno
	Understanding	Und
Skills	Personal Application	PeA
	Preaching Application	PrA
Values	Mood and Mission	M&M
	Vaiṣṇava Integrity	VI
	Culture and Etiquette	CE
	Vaiṣṇava Qualities	VQ

Learning Objectives (*paṭhana-prayojanam*)

Each of these Aims has its corresponding learning objectives (*paṭhana-prayojanam*) for each Unit, which are listed in the Students Handbook. The objectives describe what the students will be able to do at the end of each Unit to show that the aims have been achieved. Please refer to the VTE's Teacher Training Courses for more detailed information on aims and objectives.

COURSE OVERVIEW

The curriculum of the Māyāpur Institute Bhakti-śāstrī Course is divided into five units covering the four essential Bhakti-śāstrī books. The following chart shows the five Units.

Unit 1	**Bhagavad-gītā Chapters 1-6**
Unit 2	**Bhagavad-gītā Chapters 7-12**
Unit 3	**Bhagavad-gītā Chapters 13-18**
Unit 4	**Nectar of Devotion**
Unit 5	**Śrī Īśopaniṣad & Nectar of Instruction**

Number of Lessons

The number of lessons for each unit will be determined by the course facilitator within the guidelines shown in the table below. The total number of Bhakti-śāstrī Lessons will be between 54-74 Lessons. The duration of each lesson will be 2-3 hours.

Unit	Content	Number of Lessons
1	Bhagavad-gītā Chapters 1-6	12-18
2	Bhagavad-gītā Chapters 7-12	10-14
3	Bhagavad-gītā Chapters 13-18	8-12
4	Nectar of Devotion	10-14
5	Śrī Īśopaniṣad & Nectar of Instruction	12-16

Schedule of Units

The above schedule of units may be completed in any order according to the discretion of the course coordinators.

BHAKTI-ŚĀSTRĪ STUDENT COURSE MATERIALS

Study Materials

During the Course you will require copies of the following four bhakti-śāstrī books:

- *Bhagavad-gītā As It Is*
- *Nectar of Devotion*
- *Nectar of Instruction*
- *Śrī Īśopaniṣad*

During the Course you will be provided with

- Bhakti-śāstrī Students Handbook (this book)

Additional Material

You will also find the following study aids very helpful:

- *Surrender Unto Me* by Bhūrijana Dāsa (VIHE Publications)
- Śrīla Prabhupāda Quotes Book (Available from MI)

How to Use This Student Handbook

In each Unit you will find

- Overviews of Content
- Additional Notes
- Pūrva-svādhyāya (Preliminary Self-Study Questions)
- Selected Analogies
- Open-Book Assessment Questions
- Paṭhana-prayojanam (Educational Objectives)

Open-Book Assessment

Open-Book Assessment can be completed any time during the Unit and must be submitted at the end of the Unit.

Pūrva-svādhyāya (Preliminary Self-Study Questions)

Preliminary Self-Study Questions can be completed any time before or during the Unit. Students are not required to submit answers to the Preliminary Self-Study Questions. These questions, however, form the question bank from which the Closed-Book Assessment will be drawn.

Selected Analogies

Selected Analogies should also be reviewed for the Closed-Book Assessment. For details see the following section on Bhakti-śāstrī Assessment.

BHAKTI-ŚĀSTRĪ ASSESSMENT

Preliminary Self-study Questions and Analogies

Pūrva-svādhyāya, preliminary self-study, should be completed before attending classes. Questions for Closed-Book Assessment will be drawn from the Pūrva-svādhyāya section of each Unit. Analogies will also be included in the Closed-Book Assessments. Individual facilitators may add up to three questions not found in the Pūrva-svādhyāya section.

Closed-Book Assessment and Verse Memorization

Closed-Book Assessment and Verse Memorization will be held at the end of each Unit. The course will conclude with a final sloka test, drawing from all previous units.

Open-Book Assessment

The course facilitator will select questions for assessment from the Open-Book questions listed at the end of each unit, and optionally from the Generic Homework Questions (see page 15) Students may consult with the facilitator, for compiling their answers. Open-Book Assessment answers must be submitted before the submission deadline. Time extensions may be given at the discretion of the facilitator. Penalties apply for students found to be copying answers (http://www.iskconeducation.org/articles/general-policies). Late, and re-submitted, Open-Book Assessment will not be given detailed feedback as those submittied on time. Further details on assessment policies will be discussed by your facilitator.

Unit Assessment & and Overall Bhakti-śāstrī Certification

Students will receive detailed feedback of their achievements for each unit, highlighting their specific strengths and required areas for improvement. In line with the current ISKCON Examinations Board Bhakti-śāstrī standards, (http://iskconeducation.org/category/schools/iskcon-board-of-examinations/) a pass in each of the following unit components is required for a unit pass and an overall course pass. Unit Open-Book Assessments may be resubmitted, up to two times, at the discretion of the facilitator.

Open-Book Assessment	**Pass Mark 60%**
Closed-Book Assessment	**Pass Mark 65%**
Memorization of Verses	**Pass Mark 65%**
Attendance & Behavoiur (Attitude, Punctuality, Coursework, Dress, etc.)	**Pass Mark 75%**
Attendance at Temple Program (*Sādhana* sheets)	**Pass Mark 50%**

Students' overall results will be submitted to MI's Assessment Board for final approval. Students may appeal to ISKCON's Examination Board if they are dissatisfied with the decision of MI's Assessment Board. Students will receive an ISKCON Examinations Board Bhakti-śāstrī Certificate upon the successful completion of the course.

OPEN BOOK ASSESSMENT ESSAY WRITING GUIDELINES

Students should keep in mind the following guidelines when writing answers to open book questions. Open book assessment answers shold be approximately 600 words each.

PRESENTATION AND STYLE

Leave room on the page for comments.
Divide the essay into sections and paragraphs.
(Optionally give headings)
(Bullet points are acceptable)
Follow a sequential development of concepts.
Include introduction and conclusion.

FOCUS

Write a focused and concise response responding to the questions.
Avoid additional irrelevant philosophical information.
Do not exceed the word limit.
Open Book Assessment Guidelines

QUOTATIONS

Quote, with exact reference, to support your points.
Explain the significance of the quotes.
Quote specific phrases from verses, purports and lectures.
Do not include long quotes without any explanation.

Śrīla Prabhupāda on Writing

"Write your realization—what you have realized about Kṛṣṇa. That is required. It is not passive; always you should be active. Whenever you find time, write….Śravaṇam, kīrtanam—writing or offering prayers, glories—this is one of the functions of a Vaiṣṇava. You are hearing, but you have to write also."

Śrīla Prabhupāda Lecture
1968, Los Angeles.

SAMPLE OPEN-BOOK ASSESSMENT ANSWERS

Open-Book Assessment (Preaching Application)

Present how a pure devotees' passage to the supreme abode is guaranteed by devotional service with reference to Kṛṣṇa's statements in Bhagavad-gītā Chapter 8.

The following paper is an example of a poor response. Note the areas which should be improved:

Sample Answer 1:

Anyone who quits his body in Kṛṣṇa consciousness is at once transferred to the transcendental nature of the Supreme Lord. The Supreme Lord is the purest of the pure. Therefore anyone who is constantly Kṛṣṇa conscious is also the purest of the pure. The word smaran ("remembering") is important. Remembrance of Kṛṣṇa is not possible for the impure soul who has not practiced Kṛṣṇa consciousness in devotional service. Therefore one should practice Kṛṣṇa consciousness from the very beginning of life. If one wants to achieve success at the end of his life, the process of remembering Kṛṣṇa is essential. Therefore one should constantly, incessantly chant the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Caitanya has advised that one be as tolerant as a tree (taror iva sahiṣṇunā). There may be so many impediments for a person who is chanting Hare Kṛṣṇa. Nonetheless, tolerating all these impediments, one should continue to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, so that at the end of one's life one can have the full benefit of Kṛṣṇa consciousness.

Up to this point, the student has simply copied verbatim from Prabhupāda's purport to 8.5. This is unacceptable. One should present philosophical points in one's own words, to reveal ones understanding.

Of all the 8 questions asked by Arjuna, Kṛṣṇa dedicates almost the entire part of Chapter 8 to answer Arjuna's 8th question: How can those engaged in devotional service know You at the time of death? This chapter brings us to gross reality of life – we cannot stay in this body forever. Therefore we must consider where we are going next. That is intelligence. Time is breaking us down in this material world and yet our heads are full of dreams. We don't seem to take our life seriously and we glide from one sensory experience to another.

Good

When we read of Parīkṣit Mahārāj in Bhāgavatam that he had only 7 days to live, we feel sorry for him. Prabhupāda always pointed out we don't even know if we have 7 minutes. Kṛṣṇa being the doctor is giving us instructions how we don't have to subject a period for birth and death. How can I die in a proper state of mind is the intelligent question asked by Parīkṣit Mahārāj. Śukadeva Goswāmī glorified this question as the essence of all questions. The tendency to live and live (since the soul is eternal) is so deep which makes us think we will never die. In real human civilization we understand the present moment is the product of the past. According to the consciousness of our past life we now have our present mentality and our present situation. Therefore what we are thinking now will lead to the future situation.

Here the student is getting off the point of the question (guaranteed passage to the supreme abode) and preaching in general, with reference to texts beyond the scope of the question.

We have to be intelligent to shape our life. We have to be careful where we are heading. We have to understand where we came from. The Lord explains that our consciousness now and our life situation is the result of our previous death. If we have to truly focus our present moment then we have to think of our previous death. People say the magic of the moment. Actually the version of "the now" is the result of our past death. That is how relevant our past death is. Where am I going to be trained for the best possible life in the next birth? A devotee realizes this hard core reality and therefore cultivates and shapes his mind in such a way that at the time of death our mind is in the highest peak possible. The highest possible level is thinking of Kṛṣṇa consciousness. Through the mysticism of His pastimes, Kṛṣṇa liberates the whole world.

A vague quote…. The student should include exact references to the 8th Chapter. All or part of the relevant verse can be included.

Training the mind is the most important obligation. Our mind can finish us off. That same mind can act so wonderfully to take us back home back to Godhead. Śāstras explain we are imprisoned in this material nature through the mind. Devotees take up the process of fixing their mind at His lotus feet. That easy process of fixing the mind at the Lord's lotus feet is made very simple.

Vague quotes without solid references.

My Guru Maharaj said in a class once: "We should practice in our life to remember Kṛṣna always and in that way we are always prepared for death…."

This is an unverifiable reference. The question requests references from the 8th Chapter.

The key below indicates the specific marks the student received for the answer shown above.

Column A	**B**	**C**	**D**
Present how a pure devotees' passage to the supreme abode is guaranteed by devotional service.	2	0.3	6
Gives reference to Kṛṣṇa's statements in *Bhagavad-gītā* Ch 8.	3	0.7	21
Total Mark			**27**

Explanation of marking Key

Column A The particular component of the question.
Column B The students grade (out of 10) for that particular component.
Column C The value of that component in the question overall.
Column D

Total Mark

The student's component grades are multiplied by the component values and the aggregate is calculated.

Overall comments

The student has conviction about the value of human life, and its consequences. The student, however, has neglected to address the question, how a pure devotees' passage to the supreme abode is guaranteed by devotional service, and has given only vague references to the 8th Chapter.

The following paper is an example of a good response. Note the points which score high grades:

Sample Answer 2:

The student analyzes parts of the verse which are particularly relevant.

The student, from the beginning of the answer, focuses on the main point of the question

The pure devotee of the Lord, *ananya bhakta*, is always preoccupied with thoughts of Kṛṣṇa, *ca mām eva smaran*, he always remembers Kṛṣṇa by chanting His holy name. By this practice he can certainly remember Kṛṣṇa at the time of death *yaḥ prayāti sa mad-bhāvaṁ* and thus his passage to the supreme abode is guaranteed by devotional service. In fact Kṛṣṇa Himself guarantees this, *yāti nāsty atra saṁśayaḥ* "of this there is no doubt". (BG 8.5)

"If one is transcendentally absorbed in Kṛṣṇa's service, then his next body will be transcendental (spiritual), not material. Therefore the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the best process for successfully changing one's state of being at the end of one's life." The example of Mahārāj Bharat attaining the body of a deer is given by Prabhupāda. (BG 8.6 purport.)

The student includes relevant examples and analogies from the purports to

A pure devotee carries out his prescribed duties thinking about Kṛṣṇa. He engages his mind and intelligence in Kṛṣṇa and carries out his duties just for the pleasure of the Lord. (BG 8.7)
The mind is fickle, and therefore it is necessary to engage the mind by force to think of Kṛṣṇa. For example, the caterpillar thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Kṛṣṇa, it is certain that at the end of our lives we shall have the same bodily constitution as Kṛṣṇa. (BG 8.8, purport)

The student includes a relevant quote, with specific reference, from the purport and explains it in their own words, which shows clear understanding

The process of thinking of Kṛṣṇa is very easy. The devotees know that Lord is *puruṣa*, a person—we think of the person Rāma and the person Kṛṣṇa and His various attributes. (BG 8.9)
For practitioners of other yoga process there are various rules and regulations, but a devotee does not have to think about all this because he is engaged in Kṛṣṇa consciousness, and at the time of death he can remember Kṛṣṇa by His grace. A pure devotee is not concerned about the specific circumstances under which he leaves his body. (BG 8. 24-27)

The pure devotee always remembers Kṛṣṇa without deviation, *ananya-cetāḥ satataṁ yo māṁ smarati nityaśaḥ* (BG 8.14), thus his passage to the supreme abode is guaranteed, *tasyāhaṁ sulabhaḥ pārtha nitya-yuktasya yoginaḥ*, Kṛṣṇa says for them I am very easy, *sulabhaḥ*, to obtain. In fact Prabhupāda explains in the purport to 8.14 that one who is practicing pure devotional service has already reached the supreme abode, "a pure devotee can live anywhere and create the atmosphere of Vṛndāvana by his devotional service.

Succinct summary of additional relevant texts

The powerful conclusion shows the students thorough study of the text.

Column A	**B**	**C**	**D**
Present how a pure devotees' passage to the supreme abode is guaranteed by devotional service.	8.5	0.3	25.5
Gives reference to Kṛṣṇa's statements in *Bhagavad-gītā* Ch 8.	9	0.7	63
Total Mark			**88.5**

MĀYĀPUR INSTITUTE BHAKTI-ŚĀSTRĪ GRADING SYSTEM

Numerical grades will not be visible on the assessed papers. Assessed papers will be returned to the students with grading terminology, indicating the numerical grades in the chart below:

Exceptional	**100-90%**
Excellent	**89-80%**
Good	**79-70%**
Average	**69-60%**
Resubmit	**Below 60%**

After completing each unit, students will be provided with a personalized spreadsheet, indicating their numerical reults in all the assessed components. A sample is shown below:

Question 1	**Points**	**Value**	**Mark**
List three appropriate aspects of Prabhupāda's mood and/or mission as revealed in the Preface to Bhagavad-gītā.	0	0.3	0
Discusses, in own words, the importance of these aspects for ISKCON.	0	0.7	0
Sub total 1	0	1	0
Question 2	**Points**	**Value**	**Mark**
Discusses in own words:			
When violence is justified	8	0.2	16
Why Kṛṣṇa, who is all-loving, incited Arjuna to war	8	0.2	16
Terrorism in the name of religion	8	0.2	16
Gives appropriate reference to verses, analogies, and statements from Prabhupāda's purports (Bhagavad-gītā 2.21, 27).	8	0.4	32
Sub total 2	32	1	80
Question 3	**Points**	**Value**	**Mark**
Draws general principles from Arjuna's dilemma.	8	0.4	32
Explains relevance to their own practice of Kṛṣṇa consciousness.	8	0.4	32
Gives appropriate reference to Bhagavad-gītā 2.6-10.	8	0.2	16
Sub total 3	24	1	80
Total Marks	56	2	160
Average Mark in Question Answer Section			80
Weightage	90		
Presentation Skills	**Points**	**Value**	**Marks**
Avoids irrelevancy & redundancy	8	0.3	24
Using quotations appropriately	8	0.3	24
Observes word limit	8	0.2	16
Layout	8	0.1	8
Sequential development	8	0.1	8
Final Mark for Presentation Skills	40	1	80
Weightage	10		
Marks - OBA & Presentation (%)			80
Unit 1: Bhagavad-gītā Chapters 1-6 Overall Result Sheet			
	Points	**Value**	**Mark**
Open-Book Assessment including Presentation Skills - Pass Mark 60%	**80**	0.6	**48**
Closed-Book Assessment - Pass Mark 65%	**77**	0.2	**15.4**
Memorization of Verses - Pass Mark 65%	**99**	0.1	**9.9**
Attendance & Behavior (Attitude, Participation, Coursework, Dress, etc.,) - Pass Mark 75%	**100**	0.05	**5**
Sadhana - Pass Mark 50%	**100**	0.05	**5**
Final Mark *			**83.3**

BHAKTI-ŚĀSTRĪ VERSES FOR MEMORIZATION

Sanskrit and English translation of the following verses are required for memorization. Verses will be orally assessed at the end of each Module. All verses will be assessed for Unit 5.

Unit 1

Bhagavad-gītā Chapters 1-6

2.7, 2.13, 2.20, 2.44, 3.27, 4.2, 4.8, 4.9,
4.34, 5.22, 5.29, 6.47 — 12

Unit 2

Bhagavad-gītā Chapters 7-12

7.5, 7.14, 7.19, 8.5, 8.16, 9.2, 9.4, 9.14
9.25, 9.26, 9.27, 9.29, 10.8, 10.10 — 14

Unit 3

Bhagavad-gītā Chapters 13-18

13.22, 13.23, 14.26, 15.15,15.7, 18.54,
18.55, 18.65, 18.66 — 9

Unit 4

Nectar of Devotion

1.1.11, 1.1.12, 1.2.234, 1.2.255 — 4

Unit 5

Śrī Īśopaniṣad

Invocation and Mantra 1

Nectar of Instruction

Texts 1-4 — 6

Plus all of the above verses

Total 45 Verses

GENERIC HOMEWORK & SELF STUDY QUESTIONS

The Generic Homework & Self Study Questions listed below are related to specific Bhakti sastri course aims as listed. Your teacher may select some of these questions for you as Homework, and they can also be used to enhance your own self-study. Homework and self-study questions are best completed as you read sections prior to the corresponding lesson. The list also includes some thematic questions, toward the end of each section, which entail drawing from the four bhakti-śāstras.

There are no rigidly defined answers for these questions. These questions should be answered in a mood of creativity and exploration, and in a way that enhances both your study skills and your taste for reading Śrīla Prabhupāda's books. You may want to discuss answers in class, time permitting.

UNDERSTANDING

1. Choose one verse/passage from this section which you find difficulty in understanding — examine and explain why.

2. Choose one verse/passage in this section which you don't understand so well/fully. Identify and write down up to three questions which, if answered, would help you to better understand the subject.

3. Write a brief summary of a selected theme drawing appropriate references from all the bhakti-śāstri books.

PERSONAL APPLICATION

4. Choose one verse from this section which, if applied, would enhance your own Kṛṣṇa consciousness. Write down a plan for doing this.

5. Identify one verse/passage etc. that appears to "speak to you directly" (i.e. seems just relevant to you, and your current situation, challenges, etc). Explore and write down one thing you could do based on this to improve your spiritual life.

6. Choose a verse that is relevant to some dilemma or difficult choice you've had in life. Explore how scripture might be useful in ascertaining what is your best course of action.

7. Select some verses/passages from all the bhakti-śāstri books which you really like, which inspires you and/or which stands out for you. Explain why.

PREACHING APPLICATION

8. Choose one verse in this section which you consider most useful in preaching. Explain why and discuss.

9. Identify one statement which appears to be contradictory to popular contemporary thought (values, opinions, etc.). Explain how you would present it to an audience of nondevotees in such a way as to be tactful but not compromising our principles and values.

10. Considering the (many) current topical issues in society, choose a verse/passage that could constructively contribute towards that debate. Explain why you chose this verse/passage.

11. Select a interesting topic which you encounter when preaching and address it drawing from all the bhakti-śāstri books.

MOOD AND MISSION

12. Choose one verse or passage from this section which reflects Srila Prabhupada's Mood and Mission (or just one of these). Write a paragraph or two exploring this.

13. Choose a verse that relates to a difference of practice between members of ISKCON and those belonging to its broader tradition (e.g. Hinduism in general, other Vaiṣṇava traditions or Gaudiya Vaiṣṇava traditions). Explain how those practices differ and explore reasons for the differences.

14. Choose one verse that you feel is pertinent to Srila Prabhupada's life and/or ISKCON's mission. Explain what it means to you and how it affects your life.

15. Select one verse/passage that you consider is relevant to ISKCON's development, present & future, and explain.

16. Describe what you have learned to appreciate about Srila Prabhupada's mood and mission by studying the bhakti-śāstri course. Give reference to the bhakti-śāstras in your reply.

VAIṢṆAVA INTEGRITY

17. Choose one verse in this section, and identify and explain how it is or could be misused (one example is enough). Then identify and explain the fallacy.

18. Choose one verse/passage from this section. Explain how it could be used to support non-Kṛṣṇa conscious behaviour. Analyse the arguments (are they honest, logical, well supported, etc.?)

CULTURE AND ETIQUETTE

19. Choose verses/passages from this section which describe appropriate Gaudiya Vaisnava etiquette and principles of Vaisnava sanga. Explain how, if applied, would enhance your own Kṛṣṇa consciousness.

20. Choose verses/passages from this section which you feel reflects Gaudiya Vaisnava culture. Explain the relevance of this for ISKCON, present & future.

21. Explain why it's important to follow Gaudiya Vaisnava etiquette in dealings amongst ISKCON members. Give reference to the bhakti-śāstras in your reply.

VAIṢṆAVA QUALITIES

22. Choose some Vaiṣṇava qualities mentioned in this section. Write down the specific behaviour traits that demonstrate this quality. Explore how well you are doing in developing this quality (perhaps even ask a devotee friend).

23. Of all the Vaiṣṇava qualities listed in this section, choose the some in which you feel most challenged. With reference to this section, discuss how you can overcome your callenges.

24. Identify some Vaiṣṇava qualities mentioned throughout the bhakti-śāstras and discuss their relevance for devotees in general and yourself.

25. Identify some Vaiṣṇava qualities found in the bhakti-śāstras tha tyu consider particularly important for ISKCON preachers and leaders. Discuss why.

UNIT 1 BHAGAVAD-GĪTĀ CHAPTERS 1-6

UNIT TOPICS

CHAPTER 1 ARJUNA-VIṢĀDA-YOGA

Dharma-kṣetre	1.1
Duryodhana's Diplomacy	1.3-11
Signs of Victory for the the Pāṇḍava	1.14–20
Kṛṣṇa as Bhakta-vatsala	1.21–27
Arjuna's Reasons for not Fighting	1.28-46
Varṇāśrama-dharma & Kṛṣṇa Consciousness	Chapters 1 to 4

CHAPTER 2 SĀṄKHYA-YOGA

Arjuna Surrenders	2.1-10
Jñāna	2.11-30
Karma-kāṇḍa	2.31–38
Karma/ Buddhi-yoga	2.38-53
Karma-yoga Superior to Karma-sannyāsa	2.54-3.8
Sthita-prajña	2.54-2.72

CHAPTER 3 KARMA-YOGA

Yoga Ladder	Chapters 3 - 6
Karma-kāṇḍa to Karma-yoga	3.10–16
Karma-yoga	3.17–35
Lust & Sense Control	3.36–43

CHAPTER 4 JÑĀNA-YOGA

Transcendental Knowledge About Kṛṣṇa	4.1–15
Action of a Niṣkāma-karma-yogi	4.16-24
Sacrifices & Jñāna	4.25-42

CHAPTER 5 KARMA-SANNYĀSA-YOGA

Description of a Niṣkāma-karma-yogi	5.1-12
Vision of a Jñānī	5.13-26
Peace Formula	5.29

CHAPTER 6 DHYĀNA-YOGA

Aṣṭāṅga-yoga	6.1- 27
Aṣṭāṅga-yoga Rejected by Arjuna	6.33-36
Destination of the Unsuccessful Yogī	6.37–45
The Topmost Yogī	6.46–47

OVERVIEW OF BHAGAVAD-GĪTĀ CHAPTERS 1 TO 6

Chapter 1 Observing the Armies on the Battlefield of Kurukṣetra (Arjuna-viṣāda-yoga)

As the opposing armies stand poised for battle, Arjuna, the mighty warrior, sees his intimate relatives, teachers and friends in both armies ready to fight and sacrifice their lives. Overcome by grief and pity, Arjuna fails in strength, his mind becomes bewildered, and he gives up his determination to fight.

INTRODUCTION: PREPARATIONS FOR WAR (1–13)

Dhṛtarāṣṭra asks Sañjaya about the events that took place at Kurukṣetra.
Sañjaya describes how Duryodhana, using diplomacy, solves the problem of encouraging Droṇācārya without insulting Bhīṣma and others. Bhīṣma rallies his soldiers with the sound of his conchshell. Yet the symbolism of the conchshell indicates their defeat.

SIGNS OF VICTORY (14–20)

Sañjaya describes various signs of victory for the Pāṇḍava army, especially the transcendental sound of the conchshells of Kṛṣṇa and Arjuna, which shattered the hearts of the sons of Dhṛtarāṣṭra.

KṚṢṆA AS BHAKTA-VATSALA (21–27)

Kṛṣṇa appears as the chariot driver of Arjuna, revealing His quality as bhakta-vatsala. Arjuna orders Kṛṣṇa to place his chariot between the two armies because he wants to see who is present. Seeing those assembled for battle, Arjuna becomes hesitant to fight.

ARJUNA'S DOUBTS (28–46)

Compassion: Arjuna, being a softhearted devotee, becomes overwhelmed with compassion and forgets himself when he sees his relatives before him. He has become fearful due to a material conception of life. Enjoyment: He argues that he will not be able to enjoy his kingdom if it is won at the cost of the lives of his family members. He fears sinful reactions for killing his kinsmen. Saintliness and fear of sinful reactions: Arjuna argues that killing one's family is sinful and will lead to hell. The higher principle is that real religion is whatever Kṛṣṇa says or wants. Destruction of family: Arjuna further argues that the destruction of the dynasty will lead to unchaste women, unwanted children, and the end of spiritual culture. Arjuna, having decided not to fight, finally casts aside his bow and sits down on the chariot.

Chapter 2 Contents of the Gītā Summarized

Arjuna submits to Lord Kṛṣṇa as His disciple, and Kṛṣṇa begins His teachings to Arjuna by explaining the fundamental distinction between the temporary material body and the eternal spiritual soul. The Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realized person.

ARJUNA'S FURTHER DOUBTS AND SURRENDER (1–10)

Indecision: Arjuna is confused and undecided what to do. Kṛṣṇa chastises Arjuna for his stance of nonviolence, calling him weak and non-Aryan. Arjuna again argues that it is sinful to kill his superiors, but then realizes that he is confused and has been acting in a miserly way. He therefore surrenders to Kṛṣṇa and accepts Him as guru, thus changing their relationship from friends to guru and disciple.

JÑĀNA — FIGHT! THERE IS NO DEATH FOR THE SOUL (11–30)

As guru, Kṛṣṇa rebukes Arjuna for his misplaced compassion. Kṛṣṇa begins His instructions by describing the individual, eternal nature of the soul, contrasting it with the temporary nature of the body. Kṛṣṇa describes the characteristics of the soul in detail. He then introduces additional points to further defeat Arjuna's first argument, whereby he appeals to the virtues of compassion.

KARMA-KĀṆḌA —BY PRESCRIBED DUTIES GAIN MATERIAL ENJOYMENT (31–38)

After defeating Arjuna's arguments by knowledge of the eternality of the soul, Kṛṣṇa now takes a different approach. Even if Arjuna identifies with his body, by fighting as a kṣatriya he will be happy. Kṛṣṇa thus refers to karma-kāṇḍa teachings to primarily defeat Arjuna's second argument (enjoyment). Kṛṣṇa explains that if Arjuna fights he will find enjoyment, but if he doesn't he'll incur sinful reaction and infamy. Kṛṣṇa also touches on Arjuna's other arguments—compassion and sinful reaction. Verses 32 & 37 speak of the gains Arjuna would get by fighting and verses 33-36 describe the losses he will incur by avoiding his duty.

BUDDHI-YOGA — FIGHT! BUT WITHOUT ANY REACTION (39-53)

Karma and jñāna are combined together to engage the transcendentalist in work with knowledge. One important theme in Bhagavad-gītā is the question whether to renounce work and use one's intelligence to discriminate between spirit and matter or to work without attachment to the fruits. This question will be asked by Arjuna in the beginning of the third, fifth, and eighteenth chapters. Kṛṣṇa gives a brief explanation of buddhi-yoga (working without attachment to the fruits). Kṛṣṇa also shows how attachment to sense enjoyment and material opulence, as given in the karma-kāṇḍa section of the Vedas, is an obstacle to determination in devotional service. He advises Arjuna to transcend the 3 modes and perform prescribed duties without attachment to the fruits. By buddhi-yoga one becomes indifferent to the Vedic rituals, gains freedom from sinful reactions, and attains liberation from the cycle of birth and death. Lord Kṛṣṇa thus defeats Arjuna's argument of fear of sinful reactions.

STHITA-PRAJÑA — BECOME FIXED IN TRANSCENDENTAL CONSCIOUSNESS (54–72)

After hearing Kṛṣṇa's description of buddhi-yoga, Arjuna asks how to recognize a transcendentalist. Kṛṣṇa describes how a transcendentalist gives up all material desires, is equipoised and detached yet continues to act according to prescribed duties. Kṛṣṇa advises

Arjuna to control his senses by following the regulative principles. By so doing he will attain the mercy of the Lord and be happy. The second chapter is a summary of the whole Bhagavad-gītā. In this chapter, karma-yoga and jñāna-yoga have been clearly discussed, and a glimpse of bhakti-yoga has also been given.

Chapter 3: Karma-yoga

In chapter 2 many different paths were explained, such as sāṅkhya-yoga, buddhi-yoga and control of the senses by intelligence, and work without fruitive desire. Kṛṣṇa told Arjuna to keep all abominable activities far distant by buddhi-yoga. Taking the meaning of buddhi as intelligence, Kṛṣṇa's order would mean that Arjuna, by using his intelligence, should avoid all abominable activities and not fight. Yet Arjuna thinks "Kṛṣṇa is still urging me to fight." Arjuna thinks that karma and jñāna are not compatible. Actually karma and jñāna are two stages on the path to transcendental consciousness.

RENUNCIATION OF WORK OR WORK IN DEVOTION? (1–9)

In his confused state, Arjuna asks Kṛṣṇa to clarify His previous instructions. Kṛṣṇa explains how karma-yoga is superior to renunciation of work, and He also recommends sacrifice to Viṣṇu, which frees one from the bondage of work.

FROM KARMA-KĀṆḌA TO KARMA-YOGA (10–16)

Previously Kṛṣṇa established that one should not artificially renounce activities but should perform prescribed duties in a detached way. Now He explains the course of action for those who are not yet at the stage of work in detachment but wish to attain it. By satisfying their material desires in a religious way, those who are attached will be purified. Now Kṛṣṇa will show how production of grains is dependent on sacrifice and how the origin of such sacrifice is Viṣṇu.

KARMA-YOGA — PERFORMING PRESCRIBED WORK IN DETACHMENT TO SET EXAMPLE (17–35)

In verses 17 through 21, Kṛṣṇa describes the position of a self-realized person in relation to work. Although the self-realized person need not perform prescribed duties, he continues working to set the example for common men to follow. Kṛṣṇa uses Himself as an example to show that even God works according to scripture to set the standard for others to follow. Kṛṣṇa also describes how a knowledgeable person should relate to ignorant men who are attached to fruitive results. A devotee should encourage people, by his words and example, to engage the results of their work in devotional service. Arjuna is finally advised to fight with devotion for Kṛṣṇa and become free from the bondage of fruitive actions. Kṛṣṇa concludes His explanation of karma-yoga by warning Arjuna not to give up his prescribed duties, though there may be some imperfection. He explains that everyone is forced to act according to their nature.

BEWARE OF LUST AND ANGER (36–43)

Arjuna asks Kṛṣṇa what forces us to act sinfully, abandoning one's prescribed activities (karma), and Kṛṣṇa describes our eternal enemy in the form of lust. One can conquer lust by working in Kṛṣṇa consciousness with steady intelligence fixed in knowledge of one's pure identity.

Chapter 4: Transcendental Knowledge

In chapter 3, Kṛṣṇa explained that lust covers knowledge and that ignorance binds us. He recommended karma-yoga for attaining transcendental knowledge. Thus, after urging Arjuna to be transcendental with the help of knowledge, He now explains what that knowledge is and how it is received.

TRANSCENDENTAL KNOWLEDGE ABOUT KṚṢṆA (1–10)

As the supreme authority, Kṛṣṇa spoke this knowledge earlier to Vivasvān and now speaks it again to Arjuna because he is Kṛṣṇa's devotee and friend. Although Kṛṣṇa is unborn, He comes into this world to reestablish religion, to protect His devotees, and to kill the demoniac. Anyone who understands this knowledge will attain love for Kṛṣṇa and go back to Godhead at the end of this life.

KṚṢṆA AS THE GOAL OF ALL PATHS AND THE CREATOR OF VARṆĀŚRAMA (11–15)

After giving knowledge about Himself, which leads to liberation, Kṛṣṇa now explains how He is the ultimate goal of all paths and how everyone is dependent upon His mercy for attaining success. He has created the varṇāśrama system whereby men can fulfill their material desires and make progress toward liberation, but He is above this system.

Krsna is neutral and only facilitates, through the agency of material nature, fulfillment of the jivas' desires to act, but is not responsible for their right or wrong activities and their subsequent results. He does not aspire for the fruits of action and is aloof from material actions and reactions. Arjuna should follow the example of past liberated souls who acted with this understanding of Krsna's transcendental nature.

KARMA-YOGA (16–24)

After explaining His transcendental position, Kṛṣṇa analyzes action and describes how to perform activities on the transcendental plane.

SACRIFICES LEAD TO TRANSCENDENTAL KNOWLEDGE (25–33)

After describing how to act on the transcendental platform, Kṛṣṇa describes a variety of sacrifices (in verses 25 through 33) because the ultimate goal of these sacrifices is transcendental knowledge, which is the theme of this chapter. Sacrifice has already been discussed in Bhagavad-gītā 3.9–16, where Kṛṣṇa explained that without sacrifice to Viṣṇu one cannot live happily in this world.

SUMMARY OF TRANSCENDENTAL KNOWLEDGE (34–42)

Having explained that all sacrifices lead to transcendental knowledge, Kṛṣṇa now describes various aspects of transcendental knowledge. To attain transcendental knowledge, one must control the senses and submissively approach a spiritual master to render faithful service to him. Thus one will become free from sinful reactions and understand knowledge of his relationship with the Supreme Lord. Kṛṣṇa urges Arjuna to arm himself with transcendental knowledge and fight.

Chapter 5: Karma-yoga - Action in Kṛṣṇa Consciousness

In chapter 4, the Lord told Arjuna that all kinds of sacrificial work culminate in knowledge. But at the end of chapter 4, the Lord advised Arjuna to wake up and fight, being situated in perfect knowledge. Therefore, by simultaneously stressing the importance of both detached work and inaction in knowledge, Kṛṣṇa has perplexed Arjuna and confused his determination.

KARMA-YOGA IS EQUAL TO BUT EASIER THAN RENOUNCING WORK (1–6)

Therefore chapter 5 opens with a question by Arjuna that is similar to the one Arjuna asked at the beginning of chapter 3: “Which is better, detached work or renunciation of work?” Krsna replies that although the results of karma-yoga and renunciation of work are ultimately the same, karma-yoga is better, being easier to perform, safer and more practical as it keeps the senses engaged while simultaneously purifying the heart by working with detachment.

DESCRIPTION OF A NIṢKĀMA-KARMA-YOGI (7–12)

Kṛṣṇa explains the performance of niskama-karma-yoga. One in knowledge of Kṛṣṇa understands his incompatibility with material nature and thus acts only for purification, giving the results of his work to Kṛṣṇa. Thus he remains unattached, performing work as a matter of duty.

RELATIONSHIP BETWEEN ĪŚVARA, JĪVA AND PRAKṚTI (13–16)

The transcendentalist who works with detachment has knowledge of the relationship between the living entity, material nature, and the Supersoul. Although the modes of nature or the Supersoul may appear to be the cause of action and reaction, they are not responsible. When the living entity desires to enjoy material nature, the modes carry out the necessary actions, with the permission of the Supersoul.

VISION OF A JÑĀNĪ OR PARAMĀTMAVĀDĪ (17–26)

One who is fixed in the knowledge of the relationship between the living entity, material nature, and the Supersoul takes shelter of the Supersoul, becomes enlightened, and attains liberation. A Kṛṣṇa conscious person enjoys unlimited pleasure within himself by fixing his consciousness on Kṛṣṇa. Always busy working for the welfare of all beings, he soon achieves liberation.

INTRODUCTION TO DHYĀNA-YOGA AND THE PEACE FORMULA (27- 29)

Kṛṣṇa introduces dhyāna-yoga at the end of this chapter and will elaborate on it in chapter 6. He also presents the peace formula in the last verse: A person in full consciousness of Kṛṣṇa, knowing Kṛṣṇa to be the ultimate beneficiary.

Chapter 6: Dhyāna-yoga

In the first five chapters, Kṛṣṇa has explained *buddhi-yoga*, working with one's consciousness fixed on Him and without fruitive desires. The Lord has also explained *sāṅkhya*, *karma-yoga*, and *jñāna-yoga* as processes to obtain liberation and as steppingstones to Kṛṣṇa consciousness.

YOGA-RURUKṢU AND YOGĀRŪḌHA PRACTICE (1–9)

At the end of chapter 5 and continuing into chapter 6, Kṛṣṇa explained dhyāna-yoga, concluding that He is the goal of meditation. Even in aṣṭāṅga-yoga, karma-yoga is necessary in the beginning stages. When one becomes accomplished in the practice of meditation, he ceases all disturbing mental activities and comes to the stage of yogarudha.

STAGES IN YOGA PRACTICE AND SAMĀDHI (10–27)

Having described the stages of aṣṭāṅga-yoga, Kṛṣṇa next explains the practice of those stages. By practicing yoga with determination, controlling the mind, and fixing the mind on Supersoul, one attains the stage of perfection, called samādhi, wherein one enjoys unlimited transcendental pleasure.

PERFECTION OF YOGA: REALIZATION OF KṚṢṆA AS SUPERSOUL (28–32)

After describing the yoga practice of fixing the mind on the self, Kṛṣṇa explains the realization of the yogī. Prabhupāda explains: “A Kṛṣṇa conscious yogī is the perfect seer because he sees Kṛṣṇa situated in everyone’s heart as Supersoul. He sees Kṛṣṇa everywhere and everything in Kṛṣṇa. Thus he sees all living entities equally.”

AṢṬĀṄGA-YOGA REJECTED BY ARJUNA (33-36)

Arjuna rejects the aṣṭāṅga-yoga system as impractical because his mind appears uncontrollable. Kṛṣṇa assures Arjuna that it is possible to control the mind by constant practice and detachment.

DESTINATION OF THE UNSUCCESSFUL YOGĪ (37–45)

Arjuna asks about the destination of the unsuccessful yogī, but Kṛṣṇa assures him that the yogī’s next birth will be auspicious, giving him another chance for self-realization.

THE TOPMOST YOGĪ (46–47)

Kṛṣṇa concludes His description of aṣṭāṅga-yoga by comparing yogīs to karmīs, jñānīs, and tapasvīs. The yogī is superior to all, and the best yogī is the bhakta who always thinks of Kṛṣṇa, worshiping Him with full faith.

ADDITIONAL NOTES & CHARTS BHAGAVAD-GĪTĀ CHAPTERS 1-6

Arjuna's Reasons for Not Fighting: (Arjuna-viṣāda-yoga)

1. Compassion	1.27
2. Enjoyment	1.30 -35
3. Sinful reactions	1.36, 43-44, 2.5
4. Destruction of Dynasty	1.37 - 43
5. Indecision	2.6 – 7

Overview of 2nd Chapter

Arjuna Surrenders	2.1-10
Jñāna	2.11-30 Defeats Compassion Argument
Karma-kāṇḍa	2. 31-37 Defeats Enjoyment & Sinful reactions Argument
Buddhi-yoga *Karma-yoga*	2.38-53 Defeats Sinful reactions Argument (no reactions)
Sthita-dhīr muni	2.54-72

Sthita-dhīr muni 2.54-72

Symptoms	→ 2.55
Speech	→ 2.56-57
How sit	→ 2.58-63
How walks	→ 2.64-72

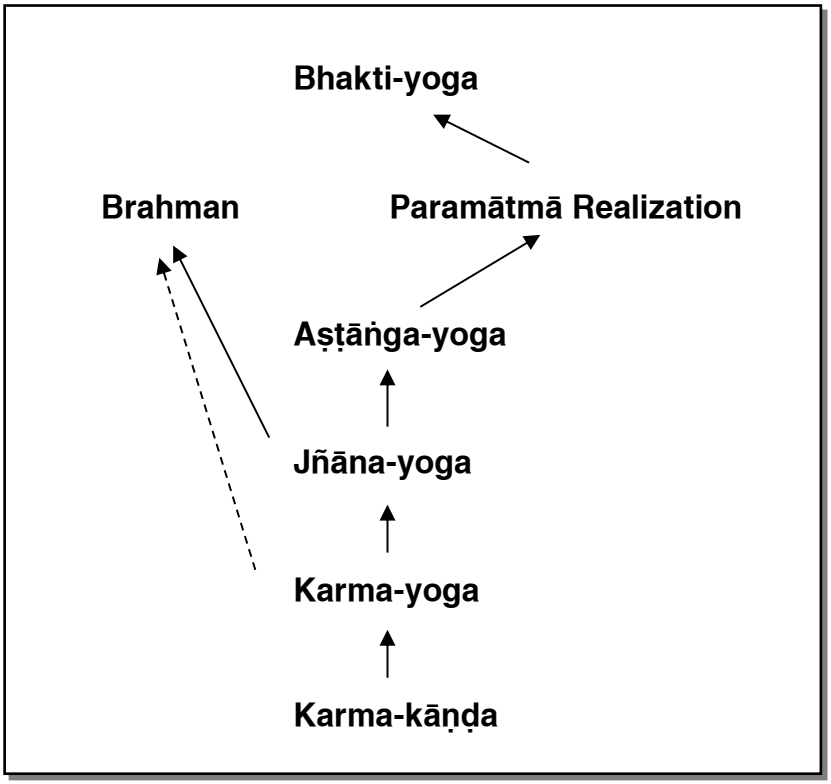
Kṛṣṇa Defeats Arjuna's Arguments:

Compassion	**Jñāna**	2.11-30
Enjoyment	**Karma-kāṇḍa**	2.31-37
Sinful reactions	**Buddhi-yoga**	2.38-53
Destruction of Dynasty	**Karma-yoga**	3.18-26

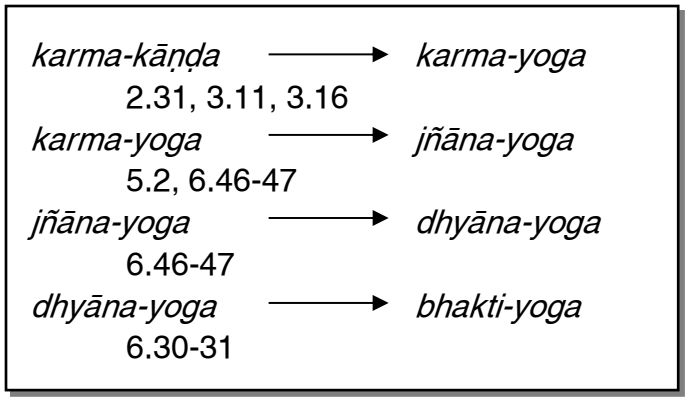
The Yoga Systems Overview

Karma-kāṇḍa	2.31-37, 2.42-46, 3.10-16
Karma-yoga	2.38-54, Chapter 3
Jñāna-yoga	Chapters 4-5
Dhyāna-yoga	Chapter 6

The Yoga Ladder



Links Between the Yoga Processes



PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Bhagavad-gītā Chapter 1

1. What is the significance of Dhṛtarāṣṭra's saying *māmakāḥ*? (1.1)
2. Why was Dhṛtarāṣṭra fearful? (1.1)
3. How was Sañjaya able to see the Battlefield of Kurukṣetra? (1.1)
4. What is the significance of Duryodhana's saying *dhīmatā, tava śiṣyeṇa?* (1.3 Lecture)
5. List the vows Bhīma made after the gambling match. (1.4, Surrender Unto Me)
6. Why was Duryodhana confident of full support of Bhīṣmadeva and Droṇā? (1.11)
7. List four signs of victory for the Pāṇḍavas. (1.14-20)
8. What is the significance of Hanuman's being on Arjuna's flag? (1.20 Lecture)
9. What is the meaning of the word *guḍākeśa*? (1.24)
10. List the six kinds of aggressors. (1.36)
11. List the List the consequences of destruction of the dynasty. (1.39-42)
12. Which quality of Arjuna makes him fit to receive the knowledge of Bhagavad-Gita, according to the last purport of Chapter 1?
13. Explain the significance of the words dharma-ksetre in relation to the outcome of the battle and the fear of Dhrtarastra. (BG 1.1)
14. Discuss ways the signs of victory (BG 1.1, 1.14-20) connect to:
    - Krishna's protection
    - Vaishnava qualities and attitudes e.g. trust in Krishna.
    - Significance of omens in the life of of sadhaka.
15. In connection with BG 1.21-22 purport, recollect an instance in which you readily came forward for service and experienced the helpful hand of the Lord as a reciprocation. What impact did this have on your practice of Krishna consciousness?
16. Explain the significance of the following names of Krishna used in this chapter: Acyuta, Govinda, Madhava, Hrsikesa. (BG 1.15, 1.21-22, 1.24, 1.32-35, 1.36)

Bhagavad-gītā Chapter 2

17. List Arjuna's arguments for not fighting. (1.27-2.7)
18. List the six symptoms of Bhagavān in English or Sanskrit (2.2)
19. What is the meaning of the phrase *kṣudraṁ hṛdaya-daurbalyaṁ*? (2.3)
20. According to scriptural codes, when is a teacher is fit to be abandoned ?(2.5)
21. What is the meaning of the phrase *dharma-sammūḍha-cetāḥ*? (2.7)
22. What is the size of soul and what is the symptom of its existence? (2.17)
23. List the six kinds of transformations the body is subject to. (2.20)
24. Give the English meaning of: *aṇu-ātmā* and *vibhu-ātmā*. (2.20)
25. Why is it that the killing of animals in sacrifice not considered an act of violence? (2.31)
26. What is the meaning of the word *kṣatriya*? (2.31)
27. What is meant by *sva-dharma* and what are the two types of *sva-dharma*? (2.31)
28. What is the meaning of the phrase *svarga-dvāram apāvṛtaṁ*? (2.32)
29. Give the English meaning of the phrase *pratyavāyaḥ na vidyate*. (2.40)
30. Give the English meaning of the phrase *vyavasāyātmikā buddhi*. (2.41)
31. The *Veda*s deal mostly with what? (2.45)

32. How is the purpose of Vedic culture best served? (2.46)
33. What is the meaning of the word *prajñā*? (2.54)
34. A well-dressed fool cannot be identified unless what? (2.54)
35. What is the meaning of the phrase *paraṁ dṛṣṭvā nivartate*? (2.59)
36. Who is the example of a *mat-paraḥ* given in 2.61?
37. List the eight stages of spiritual falldown in English or Sanskrit. (2.62-63)
38. What is the meaning of the phrase *brahma-nirvāṇam ṛcchati*? (2.72)
39. List six symptoms of Bhagavan in English or Sanskrit (2.2)
40. Explain the analogy of the sun's three features (2.2)
41. How does a *sthita-dhir* muni regards happiness and distress. (BG 2.56)
42. Discuss the significance of Srila Prabhupada's purport on the phrase "*sri bhagavan uvaca*" (BG 2.2)
43. Present arguments to refute Mayavadi theory with reference to BG 2.12-13 verses & purports.
44. Explain how application of the principles conveyed in BG 2.14 can improve your service attitude.
45. Discuss how BG 2.16, verse and purport, can bring about a paradigm shift in relation to setting priorities in your life.
46. Explain the analogy of the sun covered by clouds to explain the presence of the soul in the body. (2.20)
47. Looking through the lenses of verse BG 2.20, and its purport, describe some key events from your life and reflect how they influence your sense of yourself.
48. Explain the analogies of the justice of the peace and the surgeon. (2.21)
49. Summarize main philosophical points, on attma tattva – the science of the soul, from BG 2.11-30 with reference to at least 4 key verses and 3 analogies cited in Srila Prabhupada's purports.
50. Summarize Krishna's instructions to Arjuna on karma-kanda found in BG 2.31-37. How are these instructions different from Krishna's subsequent instructions in Chapter 2?
51. Explain the analogy of watering the root analogy. (2.41)
52. List at least four qualities of a *sthita-prajna,* as mentioned in BG 2.55-71, and explain how developing them would help you improve your relationships.
53. Explain the analogy of the boat on water. (2.67)
54. Explain the analogy of the rivers entering into the ocean. (2.70)
55. Discuss how you can apply the "basic principle of real peace", to help to address obstacles you may be facing, with reference to BG 2.71 verse and purport.
56. Define 'nirvana' in its correct perspective with reference to BG 2.72 verse and purport.
57. Explain how the second Chapter of Bhagavad-Gita summarizes the contents of the entire Gita. Give reference to relevant verses from the Chapter 2.

Bhagavad-gītā Chapter 3

58. What is Kṛṣṇa consciousness sometimes misunderstood as? (3.1)
59. Give the English meaning of the following:
    a. *tad ekaṁ vada*. (3.2)
    b. *mithyacarah*. (3.6)
    c. *karma-yogam asaktaḥ sa viśiṣyate*. (3.7)
    d. *tad-arthaṁ karma kaunteya mukta-saṅgaḥ*. (3.9)
    e. *yo bhuṅkte stena eva saḥ*. (3.12)
    f. *annād bhavanti bhūtāni*. (3.14)
    g. *vikarma* (3.15)
60. Why is a fully Kṛṣṇa conscious person not obliged to follow the Vedic injunctions? (3.17)
61. Give the English meaning of *ācārya*. (3.21)
62. Why did Kṛṣṇa perform prescribed duties? (3.23)
63. What qualifications are required for beginning practice of Kṛṣṇa consciousness? (3.26)
64. Give the English meaning of the phrase *nirāśīr nirmamo*. (3.30)
65. Give the English meaning of the phrase *nitya-vairiṇā.* (3.39)
66. List the three sitting places of lust. (3.40)
67. Explain the analogy of an antiseptic vaccine. (3.14)
68. Explain the analogy of cashier counting millions of dollars. (3.30)
69. Explain the analogy of milk in contact with sour tamarind. (3.37)
70. Explain the analogy of fire being never extinguished by fuel. (3.39)
71. Present a summary of Bhagavad-Gita Chapter 3, identifying the main philosophical concepts and sections of verses, and how they connect.
72. Explain how by performance of *sankirtan-yajna* the demigods are automatically satisfied. (3.10-16)
73. Discuss appropriate and inappropriate application, for both ISKCON members and society in general, of the statement "*tasya karyam na vidyate*" ('for him there is no duty'), in BG 3.17.
74. Explain the *Acarya* principle, as mentioned in the purport to 3.21, and discuss its relevance, particularly in regard to the consequences of its absence, for you personally, and for ISKCON members in general.
75. Based in BG 3.20-24, identify principles of spiritual leadership and discuss their relevance for you.
76. Discuss the relevance of the statement from BG 3.34 purport: "There is always the chance of an accident, even on the royal roads", for ISKCON members and society in general.
77. Discuss at least 3 principles of varnasrama-dharma, as discussed in Bhagavad-Gita Chapters 2 & 3, in relation to ISKCON's development, present and future.

Bhagavad-gītā Chapter 4

78. The *Gītā* was spoken by the Lord to Vivasvān, at least how many years ago? (4.1)

67. List the six kinds of *avatāras*. (4.8)
68. List the eight steps from *śraddhā* to *prema*. (4.10).
69. What is a *pāṣaṇḍī*? (4.12)
70. List the modes predominantly influencing the four divisions of human society. (4.13)
71. List the 12 *mahājanas*. (4.16)
72. Matter dovetailed for the cause of the Absolute Truth regains what? (4.24)
73. Describe a devotee's attitude to longevity. (4.29)
74. Present a summary of Bhagavad-Gita Chapter 4, identifying the main philosophical concepts, sections of verses, and how they connect.
75. Explain how verse 4.2 and Srila Prabhupada's purport reflects Srila Prabhupada's mood and mission regarding the purpose of Bhagavad-Gita in relation to human society and its leadership.
76. Discuss the significance, in general, of Krishna's words '*sa kaleneha mahata*', Bg 4.2, and specifically its relevance to preserving Srila Prabhupada's teachings and his unique position in ISKCON.
77. Explain the significance of the statement yogah proktah puratanah, Bg 4.3.
78. Discuss the significance of Krishna's statement "*bhakto 'si me sakha ceti rahasyam hy etad uttamam*", Bg 4.3, in relation to understanding and presenting Bhagavad-Gita.
79. Explain the term *atma-mayaya*. (4.6)
80. Explain the analogy Srila Prabhupada gives in 4.6 to explain how the Lord appears in every millennium in His original transcendental form? (4.6)
81. Present the appropriate understanding of "mama *vartmanuvartante*" (everybody follows My path) BG 4.11, in comparison to common misunderstandings of the statement e.g. "The devil made me do it…/ "It was fate..."yatha mat tatha path.." etc.
82. Explain the analogy the rain. (4.14)
83. Explain, giving examples for each, the distinction between '*karma'*, '*akarma'* and '*vikarma'* in relation to the practice of Krishna bhakti, as discussed by Sri Krishna in 4.17-18.
84. Explain the analogy of the patient suffering from bowel disorder. (4.24)
85. List some of the sacrifices enumerated by Sri Krishna in Bhagavad-Gita 4.24-33, and explain their ultimate purpose.
86. Describe a devotee's attitude to longevity. (4.29)
87. Compare Srila Prabhupada's explanation of Bg 4.35 with Mayavada explanation of the same subject.
88. Discuss at least three statements from Bhagavad-Gita, chapter 4, that reflect Srila Prabhupada's mood and mission.

Bhagavad-gītā Chapter 5

89. Give the English meaning of the word *pradhāna*. (5.10)
90. Give the English meaning of the phrase *phalaṁ tyaktvā śāntim āpnoti naiṣṭhikīm*. (5.12)
91. List the nine gates of the body. (5.13)
92. Give the English meaning of the words *vibhu* and *aṇu*. (5.15)

93. Give the English meaning of the phrase *paṇḍitāḥ sama-darśinaḥ*. (5.18)
94. List the eight limbs of *aṣṭāṅga-yoga*. (5.27)
95. Present a summary of Bhagavad-Gita Chapter 5, identifying main philosophical concepts and sections of verses, and how they connect.
96. Explain the analogy of lotus leaf. (5.10)
97. Explain the analogy of smelling the flower. (5.15)
98. What lessons regarding karma-yoga and karma-sannyasa does Krishna present in BG. 5.2-6?
99. How can one become dear to everyone according to BG 5.7?
100. Explain how a living entity can “live happily within the city of nine gates” as mentioned in BG 5.13 verse and purport.
101. Explain the analogy beginning with the quote, "By vision, by meditation, and by touch only do the fish, the tortoise and the birds maintain their offspring,” in relation to the practice of Krishna Consciousness. (Bg 5.26)
102. Krishna is the supreme well-wisher of all (5.29). What guidelines can you derive form this verse for your dealings with others?

Bhagavad-gītā Chapter 6

103. When is the mind the best of friends and when is the mind greatest enemy? (6.6)
104. Give the English meaning of the words *ekākī* (6.10) and *śucau deśe*. (6.11)
105. What is the result of extravagance in eating, sleeping, defending, and mating? (6.17)
106. Give the English meaning of the term *yukta*. (6.18)
107. Give the English meaning of *pratyahara*. (25)
108. Yogīs who are attracted to what cannot attain the stage of perfection? (6.23)
109. Describe what happens to an unsuccessful yogī. (41-42)
110. Explain with an analogy to illustrate that the mind is strong and obstinate. (6.34)
111. Present a summary of Bhagavad-Gita Chapter 6, identifying main philosophical concepts and sections of verses, and how they connect.
112. Discuss how does 6.9 inspires you to cultivate friendly Vaishnava dealings.
113. Explain the significance of the story of the sparrow. (6.24)
114. Describe the importance of determination in yoga practice with reference to the given analogy in Bhagavad-Gita 6.24 purport and discuss its relevance for their own practice of Krishna consciousness.
115. Explain the analogy of the acute infection which may surpass the efficacy of medicine. (6.34)
116. Discuss the significance of the word ‘bhajate’ and its distinction from the word ‘worship’ as explained in Bhagavad-Gita 6.47 purport.
117. Discuss examples of modern religious practices, philosophies & ideologies that relate to steps on the yoga ladder.

118. Explain, with reference to Chapter 6 verses and statements from Prabhupada's purports, the importance of regulation in yoga practice and discuss its relevance for your own practice of Krishna consciousness.

119. Summarize the process and goal of the astanga-yoga practice with brief reference to BG chapter 6.

120. Explain, with reference to appropriate verses from Bhagavad-Gita 6, how the principles of astanga-yoga are included in Krishna consciousness.

121. Explain, the processes and respective results of karma-kanda, karma-yoga jnana-yoga and dhyana-yoga, with reference to appropriate verses from Bhagavad-Gita Chapters 2-6.

SELECTED ANALOGIES FROM BHAGAVAD-GĪTĀ CHAPTERS 1-6

2.1

Compassion for the dress of a drowning man is senseless, similarly a man fallen in the ocean of nescience cannot be saved simply by rescuing his outer dress.

2.2

The Absolute truth is realized in three phases of understanding –Brahman, Paramātmā, and Bhagavān. This can be explained by the example of the sunshine, the sun's surface, and the sun planet.

2.17

Just like the influence of the active principle of medicine is spread throughout the body, similarly the influence of the soul is spread throughout the body as consciousness, and that is the proof of the existence of the soul.

2.20

Sometimes we don't find the sun in the sky owing to clouds, but the light of the sun is always there, which is indicative of the presence of sun. Similarly, even though one may not be able to see the soul in the region of heart, one can understand the presence of the soul by consciousness, which is present in the body.

2.21

Although the justice of peace awards capital punishment to a person condemned for murder, the justice of the peace cannot be blamed because he awards punishments according to the codes of justice. Similarly, when Kṛṣṇa orders fighting it must be understood that it is for supreme justice and Arjuna is engaging in violence on the order of Kṛṣṇa and thus he will not incur sinful reaction.

2.21

A surgical operation is meant to cure the patient and not meant to kill the patient. Similarly, fighting on the order of Kṛṣṇa is for the benefit of all, and thus there is no possibility of sinful reaction.

2.22

As a person puts on new garments, giving up the old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

2.41

As by watering the root of a tree one can automatically distribute water to the leaves and branches, so by acting in Kṛṣṇa consciousness one can render the highest service to everyone, namely self, family, society, country, humanity, etc.

2.58

The tortoise can at any moment wind up his senses and exhibit them again at any time for a particular purpose. Similarly the senses of a Kṛṣṇa-conscious person are used only for some particular purpose in the service of the Lord and are withdrawn otherwise.

2.58

The senses are compared to venomous serpents and the devotee to a snake charmer. A devotee should be strong like a snake charmer in controlling his serpent-like senses. He should not allow his senses to act independently.

2.59

The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables. The patient, however, neither likes such restrictions nor loses his taste for eatables.

2.67

As a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.

2.70

As the ocean is always being filled by rivers but remain steady and not agitated, a person fixed in Kṛṣṇa consciousness remains undisturbed even amidst the incessant flow of desires.

3.14

When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, food offered to Lord Viṣṇu and then taken by us makes us sufficiently resistant to material affection.

3.30

The cashier may count millions of dollars for his employer, but he does not claim a cent for himself. Similarly, one has to realize that nothing in the world belongs to any individual person, but that everything belongs to the Supreme Lord.

3.34

One has to follow those rules and regulations, unattached to them, because practice of sense gratification under regulations may also lead one to go astray—as much as there is always the chance of an accident, even on the royal roads.

3.37

The sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt.

3.39

It is said in the Manu-smṛti that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel.

4.6

His appearance and disappearance are like the sun's rising, moving before us, and then disappearing from our eyesight. When the sun is out of sight, we think that the sun is set, and when the sun is before our eyes, we think that the sun is on the horizon. Actually, the sun is always in its fixed position,

4.14

He is aloof from the material actions and reactions. For example, the rains are not responsible for different types of vegetation that appear on the earth, although without such rains there is no possibility of vegetative growth.

4.21

As a machine part requires oiling and cleaning for maintenance, so a Kṛṣṇa conscious man maintains himself by his work just to remain fit for action in the transcendental loving service of the Lord. He is therefore immune to all the reactions of his endeavors.

4.24

For example, a patient who is suffering from a disorder of the bowels due to overindulgence in milk products is cured by another milk product, namely curds. The materially absorbed conditioned soul can be cured by Kṛṣṇa consciousness as set forth here in the Gītā

5.10

One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water.

5.15

The Lord is the constant companion of the living entity as Paramātmā, or the Supersoul, and therefore He can understand the desires of the individual soul, as one can smell the flavor of a flower by being near it.

6.34

The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses.

6.34

Mind is so strong and obstinate that it often overcomes even one’s own intelligence, as an acute infection may surpass the efficacy of medicine.

UNIT 1 OPEN-BOOK ASSESSMENT QUESTIONS

Question1

List three aspects of Prabhupāda's mood and/or mission as revealed in the Preface to Bhagavad-gītā and comment, in own words, on the importance of these aspects for ISKCON.

(Mood and Mission)

Question 2

Discuss, in your own words, the following, with reference to verses, analogies, and statements from Prabhupāda's purports. (Bhagavad-gītā 2.21, 27)

- When is violence justified?
- Why did Kṛṣṇa, who is all-loving, incite Arjuna to war?
- Is terrorism in the name of religion appropriate or inappropriate?

(Preaching Application)

Question 3

Discuss how the general principles drawn from Arjuna's dilemma are relevant to your own practice of Kṛṣṇa consciousness with reference to Bhagavad-gītā 2.6-10.

(Personal Aplication)

Question 4

Explain, in your own words, the process of sense control by Kṛṣṇa consciousness with reference to verses, purports, analogies and examples from Bhagavad-gītā 2.54-68 and 3.4-8. How is this relevant for:

- Arjuna's situation on the battlefield of Kurukṣetra?
- Your own practice of Kṛṣṇa consciousness?

(Personal Application)

Question 5

Explain, in your own words, how Kṛṣṇa consciousness is transcendental to varṇāśrama-dharma with appropriate references to Bhagavad-gītā Chapters 2 and 3 and Prabhupāda's lectures. Explain how application of varṇāśrama-dharma can support the practice of Kṛṣṇa consciousness.

(Understanding)

Question 6

Explain, in your own words, the processes of karma-kāṇḍa, karma-yoga, jñāna-yoga, and dhyāna-yoga with reference to Bhagavad-gītā verses, purports and Prabhupāda's lectures. Give attention to some specific Sanskrit words from the referred verses in your answer.

(Understanding)

Question 7

Draw general principles, in your own words, from Kṛṣṇa's analysis of lust in 3.36-43 and discuss the application of these principles in your own practice of Kṛṣṇa consciousness. Give references to some Sanskrit words and phrases from the above-mentioned section of verses and to analogies from the purports.

(Personal Application)

Question 8

Establish, in your own words, the superiority of bhakti over the other yoga systems with reference to verses and purports from Bhagavad-gītā, Chapters 2-6, and comments from Prabhupāda's lectures.

In your answer explain the following:

- The impracticality of yoga systems, other than bhakti-yoga, in Kali-yuga.
- How bhakti-yoga contains all the components of the other yoga systems.
- How bhakti-yoga can be practiced without having practiced other yoga systems.

(Preaching Application)

Question 9

Explain, in your own words, how Kṛṣṇa is not conditioned by material nature, with reference to Bhagavad-gītā 2.11-12 & 4.5-6, verses and purports.

(Understanding)

Question10

Explain, in your own words, who is responsible for the suffering of the conditioned living entities with reference to Sanskrit verses, analogies and purports, from Bhagavad-gītā 4.14; 5.14-15.

(Understanding)

UNIT 1 PAṬHANA-PRAYOJANAM (LEARNING OBJECTIVES)

The following learning objectives describe what students will be able to do by the end of the unit.

PREFACE

Present an overview of the situation leading up to Kṛṣṇa's speaking of Bhagavad-gītā. (Und)
Identify aspects of Srila Prabhupāda's mood and mission as revealed in the Preface to Bhagavad-gītā As It Is and discuss their importance for ISKCON. (M&M)

CHAPTER 1

1.1-13

Present an overview of the main sections of Bhagavad-gita Chapter 1. (Und)
Explain the significance of the phrase dharma-kṣetre with reference to analogies mentioned in the purport. (BG 1.1) (Und)
Discuss the liberal nature of brāhmaṇas with reference to Dronācārya (BG 1.3) (VQ)
Identify examples of Duryodhana's diplomacy with reference to BG 1.3-11. (Und)
Discuss points of general significance from BG 1.3-13, which describe preparation for the war. (Und)

1.14-27

Identify signs of victory for the Pāṇḍava army with reference to BG 1.14-20. (Und)
Discuss Arjuna's mood as reflected by his flag's bearing Hanumān. (BG 1.20) (VQ)
Discuss the significance of Arjuna's ordering Kṛṣṇa in BG 1.21. (Und)

1.28-46

List Arjuna's first four reasons for not fighting with reference to BG 1.28-46 (Und)
List the consequences of destruction of the dynasty. (BG 1.39-43) (CE)
Examine appropriate and inappropriate application of the statement "women are generally not very intelligent and therefore not trustworthy." (BG 1.40) (VI)
Discuss application of the principles of strī-dharma (BG 1.40) (CE)

CHAPTER 2

2.1-10

Present a summary of Bhagavad-gītā Chapter 2, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Present the three phases of the Absolute Truth with reference to BG 2.2 verse and purport. (PrA)
Discuss Kṛṣṇa's initial response to Arjuna's arguments. (BG 2.2-3) (Und)
Discuss Arjuna's further doubts and identify his fifth and last reason for not fighting. (BG 2.4-6) (Und)
Discuss the relevance of general principles, drawn from Arjuna's dilemma and surrender to Kṛṣṇa, in their own practice of Kṛṣṇa consciousness. (BG 2.7-10) (PeA)

2.11-19

Discuss the significance of Prabhupāda's statement 'knowledge of matter, soul and the Supreme is even more important than religious formularies'. (BG 2.11) (PrA)
Explain the process of transmigration with reference to BG 2.13. (PrA)
Present arguments to refute Māyāvadi theory with reference to BG 2.12-13 verses & purports. (PrA)
Present arguments to establish that life is not a result of material combination with reference to BG 2.17. (PrA)

2.20-30

Explain the process of transmigration with reference to BG 2.22. (PrA)
Present arguments to refute Māyāvadi theory with reference to 2.23-24 verses & purports. (PrA)
Discuss appropriate and inappropriate application of Śrīla Prabhupāda's statement 'violence also has its utility' in relation to the battle of Kurukṣetra and current issues of religious violence, with reference to corresponding verses and analogies. (BG 2.19, 2.21 & 2.27) (VI)
Present a brief overview of Kṛṣṇa's instructions on jñāna with reference to key ślokas and analogies. (BG 2.11-30) (PrA)/ (Und)

2.31-53

Summarize Kṛṣṇa's instructions to Arjuna on karma-kāṇḍa. (BG 2.31-37) (Und)
Assess the results of practicing Varnasrama dharma and compare them with the results of bhakti. (BG 2.31-33) (Und)
Discuss the significance of the terms pratyavāyaḥ na vidyate (BG 2.40) and vyavasāyātmikā buddhi (BG 2.41). (PeA)/ (M&M)
Discuss the relevance of karma-kāṇḍa in the practice of Kṛṣṇa consciousness with reference to verses and analogies from BG 2.42-46. (Und)
Explain inappropriate application of the phrase "karmaṇy evādhikāras te." (BG 2.47) (PrA)
Briefly explain the principles of karma-yoga/buddhi-yoga with reference to appropriate verses and purports from BG 2.38-53. (Und)

2.54-72

Present an overview of Kṛṣṇa's responses to Arjuna's question in BG 2.54 as to the symptoms of a self-realized soul. (BG 2.55-72) (Und)
Discuss the significance of how a sthita-dhīr muni regards happiness and distress. (BG 2.56) (PeA)
Draw general principles from their experience of paraṁ dṛṣṭvā, a higher taste in Kṛṣṇa Consciousness with reference to BG 2.59. (PeA)
Cite analogies and examples from BG 2.58-72, which illustrate control of the senses by the process of Kṛṣṇa Consciousness. (PeA)
Give arguments supporting the superiority of karma-yoga over karma-sannyāsa with reference to analogies & examples from BG 2.58-72. (PrA)/ (Und)
Explain Kṛṣṇa's responses to Arjuna's first 3 reasons for not fighting with reference to appropriate verses from Bhagavad-gītā Chapter 2. (Und)
Explain how the second Chapter of Bhagavad-gītā summarizes the contents of the entire Gītā. (Und)

CHAPTER 3

3.1-9

Present a summary of Bhagavad-gītā Chapter 3, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Explain the significance of Arjuna's request to Kṛṣṇa: "Please tell me only one thing." (BG 3.1-2) (Und)
Give arguments supporting the superiority of karma-yoga over karma-sannyāsa and discuss its relevance for Arjuna with reference to verses, analogies and examples from BG 3.4-9. (PrA)/ (Und)

3.10-16

Explain how one gradually becomes purified by the performance of Vedic yajñas or the karma kāṇḍa system with reference to BG 3.10-16. (Und)
Discuss, with reference to BG 3.10-16 verses and purports, the importance of demigod-worship in regard to ecological issues. (PrA)
Explain with reference to BG 3.10-16 how by performance of sankirtan-yajña the demigods are automatically satisfied. (PrA)

3.17-29

Explain the position of a self-realized person in relation to prescribed duties. (BG 3.17-19) (Und)
Explain how the statement "tasya kāryam na vidyate" ('for him there is no duty'), in BG 3.17, could be misused to support behavior not favorable for Kṛṣṇa consciousness. (VI)
Explain Kṛṣṇa's response to Arjuna's 4th reason for not fighting with reference to BG 3.20-24. (Und)
Explain why Krsna follows varṇāśrama-dharma with reference to BG 3.20-24. (PrA)
Discuss ways they could modify their actions to benefit those who follow their example with reference to the Ācārya principle explained in BG 3.21. (PeA)
Discuss appropriate attitudes of devotees towards followers of karma–kāṇḍa. (BG 3.26, 29) (VQ)

3.30-35

Discuss under what circumstances following varṇāśrama-dharma is necessary. (BG 2.31, 3.5, 3.33, 3.35) (Und)
Explain how Kṛṣṇa consciousness is transcendental to varṇāśrama-dharma with supportive references from Bhagavad- gītā Chapters 2 & 3. (Und)
Explain what qualifications are required for beginning practice of Kṛṣṇa consciousness, with supporting references from Bhagavad-gītā Chapter 3. (PrA)
Discuss how application of Varnasrama-dharma can support the practice of Kṛṣṇa consciousness with reference to Bhagavad-gītā Chapters 2 & 3. (CE)
Discuss the importance of Varnasrama-dharma in relation to ISKCON's development, present and future, with reference to Bhagavad-gītā Chapters 2 & 3 (M&M).
Draw general principles from Kṛṣṇa's analysis of lust in BG 3.36-43 and discuss the application of these principles in their own practice of Kṛṣṇa consciousness. (PeA)

CHAPTER 4

4.1-10

Explain the connection between Bhagavad-gita Chapters 3 & 4. (Und)
Present a summary of Bhagavad-gita Chapter 4, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Identify general principles drawn from Kṛṣṇa's description of the history of imparting Bhagavad-gītā with reference to BG 4.1-3. (Und)
Discuss the significance for ISKCON, of the Bhagavad-gītā's being imparted to the royal order of all planets with reference to BG 4.1-2 verses and purports. (M&M)
Discuss significance for ISKCON's future, of Kṛṣṇa's statement in BG 4.2: sa kāleneha mahatā. (M&M)
Explain why Kṛṣṇa selected Arjuna as the recipient of the science of Bhagavad-Gītā. (BG 4.3) (PrA)
Present arguments to establish that Kṛṣṇa's appearance is transcendental. (BG 4.5-9) (PrA)
Explain the reasons for the Lord's appearance in this world. (BG 4.7-8) (Und)
Describe the result of understanding transcendental knowledge about Kṛṣṇa. (BG 4.9-10) (Und)

4.11-15

Explain Kṛṣṇa's statement in 4.11 "mama vartmānurvartate" & discuss its significance. (PrA)
List the modes prominently influencing the respective varṇas with reference to BG 4.13 purport. (Und)
Present arguments to defeat the concept of varṇa determined by birth with references to the specific Sanskrit words in BG 4.13. (PrA)
Explain who is responsible for the suffering of the living entities with reference to BG 4.14. (Und)

4.16-42

Explain how a niṣkāma-karma-yogi acts without incurring reactions with reference to Sanskrit verses and analogies from BG 4.19-24. (Und)
Discuss how Śrīla Prabhupāda's statements in BG 4.24 purport, e.g., "Matter…regains its spiritual quality." reflect his mood and mission. (M&M)
Explain the purpose of all the different types of sacrifices. (BG 4.30-33) (Und)
Share points of personal significance from BG 4.34. (PeA)
Describe the glories of transcendental knowledge. (BG 4.35-38) (Und)
Discuss the role of faith in attaining transcendental knowledge and its significance for personal and preaching application. (BG 4.39-40) (PeA & PrA)

CHAPTER 5

5.1-12

Explain the connection between Bhagavad-gītā Chapters 4 & 5. (Und)
Present a summary of Bhagavad-gītā Chapter 5, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Compare phalgu and yukta vairāgya with reference to BG 5.2. (PrA)
Discuss how a devotee is dear to everyone with reference to BG 5.7 (VQ)
Discuss how a devoted soul attains unadulterated peace with reference to BG 5.7 (VQ)/ (Und)
Explain how a niṣkāma-karma-yogi acts without incurring reactions with reference to Sanskrit verses and analogies from BG 5.7-12. (Und)

5.13-29

Explain who is responsible for the suffering of the living entities .BG 4.14, 5.14-15. (Und)
Present the true meaning of 'equal vision' as given in the Bhagavad-gītā. (BG 5.18) (PrA)
Discuss points relevant for personal application from BG 5.19-26 verses and purports. (PeA)
Discuss Śrīla Prabhupāda's mood and mission as reflected in BG 5.25 purport. (M&M)
Present the Formula for Peace as explained in BG 5.29. (PrA)

CHAPTER 6

6.1-32

Explain the connection between Bhagavad-gītā Chapters 5 & 6. (Und)
Present a summary of Bhagavad-gītā Chapter 6, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Explain the role of the mind in yoga practice with reference to BG 6.5-6. (Und)
Briefly describe the aṣṭāṅga-yoga practice with reference to BG 6.10-17 & 24-26 (Und)
Explain the perfection of aṣṭāṅga-yoga. (BG 6.28-32) (Und)/ (PrA)
Identify the respective results of karma-kāṇḍa, karma-yoga jñāna-yoga and dhyāna-yoga, with reference to appropriate verses from Bhagavad-gītā. (Und)

6.33-36

Explain the impracticality of aṣṭāṅga-yoga for the modern age. BG 6.10-14 & 33-35. (PrA)
Discuss significance of Kṛṣṇa's statement to Arjuna**:** abhyāsena tu kaunteya (BG 6.35). (PeA)
Discuss how the principles of aṣṭāṅga-yoga are automatically included in Kṛṣṇa consciousness. (PrA)
Draw a diagram of the yoga ladder showing links from karma-yoga to bhakti-yoga. (Und)
Discuss how modern religious practices & philosophies are seen in the yoga ladder. (PrA)

6.37-47

Discuss the destination of a fallen yogi. (BG 6.37-45) (Und)
Explain the significance of 6.46 with reference to the yoga ladder. (Und)
Explain the impracticality of other yoga systems (karma-yoga, jñāna-yoga, dhyāna-yoga). (PrA)
Establish how bhakti-yoga can be practiced without practice of the preliminary yoga systems. (PrA)
Effectively present how bhakti-yoga contains all the components of the other yoga systems with reference to appropriate verses from Bhagavad-gītā. (PrA)
Explain how bhakti-yogi is considered the most intimately connected to Kṛṣṇa. to 6.47. (PrA)/ (Und)
Conclusively establish the superiority of bhakti over the other yoga systems described with reference to appropriate verses from Bhagavad-gītā. (PrA)

UNIT 2 BHAGAVAD-GĪTĀ CHAPTERS 7-12

UNIT TOPICS

CHAPTER 7 JÑĀNA-VIJÑĀNA YOGA

Mayy āsakta-manāḥ - Hear from Kṛṣṇa	1-7
Kṛṣṇa as Source of Everything	4-12
Mama māyā duratyayā	13-14
Who Surrenders To Kṛṣṇa	15-19
Demigod Worshippers and Impersonalists	20–25
Icchā-dveṣa - puṇya-karmaṇām	26-30

CHAPTER 8 AKṢARA- BRAHMA YOGA

Kṛṣṇa Answers Arjuna's Questions	1-4
Remembering Kṛṣṇa	5–9
Yoga-miśra-bhakti	10–13
Pure Devotional Service	14-16
Comparing the Material and Spiritual Worlds	17–22
Attaining the Supreme	23–28

CHAPTER 9 RĀJA-VIDYĀ RĀJA-GUHYA YOGA

Rāja-vidyā	1–3
Kṛṣṇa's Relationship with the Material World	4–10
Non-Worshippers and Worshippers	11–19
Demigod Worshippers and Devotees	20–28
Ananya-bhakti Yoga	27–34

CHAPTER 10 VIBHŪTI-VISTĀRA YOGA

Kṛṣṇa is the Origin of Everything	1–7
Catuḥ-ślokī-gītā	8–11
Kṛṣṇa's Opulences	19–42

CHAPTER 11 VIŚVARŪPA-DARŚANA YOGA

Description of His Virāṭ-rūpa	1–31
Become an Instrument	32–34
Arjuna's Prayers	35-46
Kṛṣṇa's Two-Armed Supreme Form	47–55

CHAPTER 12 BHAKTI YOGA

Bhakti over Impersonalism	1–7
Progressive Stages of Devotion	8–12
Qualities That Endear One to Kṛṣṇa	13–20

OVERVIEW OF BHAGAVAD-GĪTĀ CHAPTERS 7 TO 12

Chapter 7

The first six chapters of Bhagavad-gītā deal primarily with karma-yoga, the middle six chapters with bhakti-yoga, and the last six chapters with jñāna-yoga. Kṛṣṇa has explained in Chapter Six that the yogī most intimately united with Him was thinking of Him within. Now, the Seventh Chapter explains how one can become such a Kṛṣṇa conscious person. By engaging in devotional service one gains determined faith, dṛḍha-vratāḥ, and becomes convinced that simply by such service all his objectives will be fulfilled.

KNOWING KṚṢṆA IN FULL BY HEARING ABOUT HIM (1–7)

In Chapter Seven, Kṛṣṇa begins to explain how to attain this state. Kṛṣṇa urges Arjuna to hear with mind attached to Him as He explains knowledge of Himself (verses 1–3). He explains how He is the origin of everything, both material and spiritual (verses 4–7).

KNOWING KṚṢṆA AS THE SOURCE OF BOTH MATERIAL AND SPIRITUAL ENERGIES (8–12)

Kṛṣṇa describes how He is the essence of everything in verses 8–12. If Kṛṣṇa is the origin and essence of everything, as explained in texts 4–12, why do some people not recognize him as the Supreme Personality of Godhead?

THE THREE MODES ARE CONTROLLED BY KṚṢṆA — THEREFORE SURRENDER (13–14)

Verses 13–14 explain how the living entities are deluded and controlled by the three modes, but are able to go beyond them by surrendering to Kṛṣṇa, since He is the controller of the modes.

FOUR KINDS OF IMPIOUS PERSONS WHO DO NOT SURRENDER TO KṚṢṆA AND FOUR KINDS OF PIOUS PERSONS WHO DO (15–19)

Liberation from the laws of material nature has been sought by the leaders of mankind with great plans and perseverance for many years. If such liberation is attained by surrendering to Kṛṣṇa, why don't they adopt this method? Verse 15 describes four types of unqualified persons who do not surrender to Kṛṣṇa and who sometimes pose themselves as leaders simply for material gain. Verses 16–19 describe four types of persons who surrender to Kṛṣṇa, and how the wise man is the best because he does not desire some gain.

DEMIGOD WORSHIPPERS AND IMPERSONALISTS WHOSE SURRENDER IS MISPLACED (20–25)

Verses 20–23 describe less intelligent persons who worship demigods for material gain. Verses 24–25 describe the impersonalists who surrender to the formless aspect of Kṛṣṇa. They cannot see Kṛṣṇa, who covers Himself from their vision.

BEWILDERMENT OF THE LIVING ENTITY AND KNOWLEDGE OF KṚṢṆA (26–30)

Kṛṣṇa knows all and is thus different from these foolish living entities that are born into delusion and are bewildered by dualities arising from desire and hate. Pious persons, freed from dualities arising from delusion engage in devotional service with determination and attain liberation. They have knowledge of Kṛṣṇa as adhibhūta, adhidaiva, and adhiyajña.

CHAPTER 8

Arjuna inquires about the six terms Kṛṣṇa used at the end of Chapter 7: Brahma, adhyātma, karma, adhibhūta, adhidaiva, and adhiyajña.

KṚṢṆA ANSWERS ARJUNA'S QUESTIONS (1-4)

In this chapter Kṛṣṇa answers Arjuna's questions and discusses yoga principles and pure devotional service. In verses 1-4 Kṛṣṇa answers Arjuna's first seven questions.

REMEMBERING KṚṢṆA (5–9)

In verses 5–8 Kṛṣṇa answers his eighth question about the destination of one who thinks of Kṛṣṇa at the time of death. Kṛṣṇa explains that one must always think of Him, along with performing active devotional service. Such practice helps one remember Kṛṣṇa at the time of death and attain to His nature. Kṛṣṇa explains some ways to meditate on Him in verse 9.

YOGA-MIŚRA-BHAKTI (10–13)

A yogi can also attain Kṛṣṇa by uttering oṁ and thinking of Kṛṣṇa at death. Yoga-miśra-bhakti is described in verses 10–13.

PURE DEVOTIONAL SERVICE (14-16)

Kṛṣṇa urges Arjuna to engage in pure devotional service by remembering Him without deviation. There is no impediment in such service and one easily attains Kṛṣṇa.

COMPARING THE MATERIAL AND SPIRITUAL WORLDS (17–22)

The material world is miserable and temporary, as illustrated by the constant cycle of universal creation and destruction. By hearing this description one gains detachment from this world. In verses 20–22 the eternal nature of the spiritual world is described, as well as the means to attain it, devotional service to Kṛṣṇa.

THE SUPREMACY OF DEVOTION IN ATTAINING THE SUPREME (23–28)

In verses 23–26, The Lord describes different ways of leaving this world for the karmīs and jñānīs. But Kṛṣṇa's devotees need not worry about these paths, because simply by engaging in devotional service, they attain the beneficial results of all paths and at the end reach the supreme destination (verses 27–28). By hearing the middle six chapters of Bhagavad-gītā in the association of devotees, one gets the benefits of performing all sacrifices, penance, etc., and one progresses from anārtha-nivṛitti to pure love of Kṛṣṇa.

Chapter 9

The beginning chapters of Bhagavad-gītā describe confidential knowledge of the difference between the soul and the body. Chapters Seven and Eight are more confidential because they describe devotional service, which brings enlightenment in Kṛṣṇa consciousness. Chapter Nine is most confidential because it describes pure, unalloyed devotional service. In the Eighth Chapter, Kṛṣṇa has explained that the ananya devotee surpasses both the path of light and darkness. Now Kṛṣṇa will explain how to become such an ananya devotee. The first step is hearing about Kṛṣṇa.

HEARING ABOUT KṚṢṆA — QUALIFICATIONS AND DISQUALIFICATIONS (1–3)

A non-envious person can obtain the most intimate knowledge of the Absolute Truth by hearing, and can perceive Kṛṣṇa directly through the process of devotional service. A faithless person, however, must return to the path of birth and death (verses 1–3).

KṚṢṆA'S INCONCEIVABLE RELATIONSHIP WITH THE MATERIAL WORLD (4–10)

Kṛṣṇa pervades, creates, and annihilates the entire cosmos through His material energy. Although Kṛṣṇa is the Supreme controller, the material world nevertheless moves independently and Kṛṣṇa thus remains neutral and detached.

NON-WORSHIPPERS AND WORSHIPPERS (11–19)

Kṛṣṇa compares the pure devotees to the impersonalists, demigod worshippers and those who worship the universal form. He also describes how to meditate upon Him as the viśva-rūpa.

COMPARING DEMIGOD WORSHIPPERS AND DEVOTEES (20–28)

Demigod worship which neglects Kṛṣṇa as the supreme enjoyer is improper and causes fall down. Devotees of Kṛṣṇa, however, are personally protected by Kṛṣṇa, who helps them achieve His association. Kṛṣṇa accepts His devotees' offerings which are given in devotion. In verse 26, Kṛṣṇa describes pure devotional service.

THE GLORIES OF DIRECTLY WORSHIPPING KṚṢṆA (27–34)

Kṛṣṇa advises Arjuna to perform karmārpaṇam, offering the fruits of all activities to Him, which will result in liberation from bondage to work (verses 27–28). Kṛṣṇa explains His relationship with His devotees (in contrast to His relationship with others); how He becomes a friend to His devotee and protects him despite accidental falldown. He gives shelter to anyone, regardless of birth, and assures everyone of attaining the supreme destination (verses 29–33). He concludes by giving the most confidential knowledge of how to engage in His devotional service. Verse 34 is essential and is repeated in Bhagavad-gītā 18.65.

Chapter 10

Kṛṣṇa has already described devotional service, especially at the end of Chapter Nine. To help generate further devotion in His devotee, Kṛṣṇa now explains His opulence. (In Chapters Seven and Nine, He has explained knowledge of His energies).

KṚṢṆA IS THE ORIGIN OF EVERYTHING (1–7)

In Chapter Ten, Kṛṣṇa explains His opulence more specifically and thereby reveals Himself as the Supreme Personality of Godhead, the source of all.

CATUḤ-ŚLOKĪ-GĪTĀ (8–11)

The essence of Bhagavad-gītā is stated in verses 8–11. All of Kṛṣṇa's opulences are summarized in verse 8. By knowing Kṛṣṇa's greatness, devotees develop love for Him and engage in devotional service. Because their minds are fixed on Kṛṣṇa, the devotees always relish discussions about Kṛṣṇa and cannot maintain their lives without Him (verse 9). When Kṛṣṇa sees the devotees' great eagerness to serve Him, He reciprocates by enlightening them from within their hearts (verse 10–11).

ARJUNA'S ACCEPTANCE AND REQUEST (12–18)

After hearing the essential four verses of Bhagavad-gītā Arjuna became completely free of all doubts and accepted Kṛṣṇa as the Supreme Personality of Godhead. He then expressed his eagerness to hear Kṛṣṇa's glories so he could always think of Him.

KṚṢṆA'S OPULENCES (19–42)

In response to Arjuna's request, Kṛṣṇa describes the most prominent among His limitless, all-pervading opulences. Kṛṣṇa lists various objects or groups of living entities and states that He is their essence or the chief member of each group. After naming eighty-two opulences, Kṛṣṇa summarizes by explaining that these opulences simply indicate His glory, for He pervades and supports the entire universe with a mere fragment of His total potency.

Chapter 11

In Chapter 11, Kṛṣṇa proves Himself as the Supreme Lord, and establishes the criterion that anyone who claims to be God must also show a virāṭ-rūpa.

ARJUNA'S REQUEST AND KṚṢṆA'S DESCRIPTION OF HIS VIRĀṬ-RŪPA (1–8)

After hearing Kṛṣṇa say that He pervades and supports the entire universe, Arjuna wishes to see that all-pervasive form of the Lord. Kṛṣṇa first describes His universal form and then bestows upon Arjuna the vision necessary to see it.

SAÑJAYA'S DESCRIPTION OF THE VIRĀṬ-RŪPA (9–31)

After seeing Kṛṣṇa's universal form with astonishment, Arjuna hesitatingly begins to describe what he sees. Arjuna first envisions all existence, immeasurable and radiant, situated in one place. Beginning with verse 19, Arjuna then sees Kṛṣṇa's frightening, all-destructive kāla-rūpa (form of time) which is eating all the soldiers on both sides. Kṛṣṇa had previously promised to show Arjuna things he would be interested in seeing. Arjuna thus sees the future outcome of the battle, wherein most of the soldiers on both sides are killed (verses 26–30). He then asks Kṛṣṇa, "Who are you? What is your mission?"

KṚṢṆA'S INSTRUCTIONS TO BECOME AN INSTRUMENT (32–34)

Kṛṣṇa explains His form as time, the destroyer of all the worlds, and requests Arjuna, aware of the inevitable deaths of all the warriors, to become His instrument.

ARJUNA'S PRAYERS (35-46)

Arjuna, trembling, prays to the universal form. He also begs Kṛṣṇa's forgiveness for having previously, in ignorance, treated the Lord as his friend.

ONLY PURE DEVOTEES CAN SEE KṚṢṆA'S TWO-ARMED SUPREME FORM (47–55)

In answer to Arjuna's fearful prayers, Kṛṣṇa shows His four-armed form before again returning to His original two-armed form. Kṛṣṇa informs Arjuna that His two-handed form is supreme and understandable only by His devotees engaged in pure, unalloyed devotional service.

Chapter 12

The Bhagavad-gītā's middle set of six chapters began with Kṛṣṇa discussing bhakti and Arjuna wants it to end in the same way. After witnessing Kṛṣṇa's awesome universal form, Arjuna wishes to confirm his own position as a devotee who works for Kṛṣṇa, as opposed to a jñānī who renounces work.

BHAKTI OVER IMPERSONALISM (1–7)

Arjuna asks which is superior - worshipping Kṛṣṇa through devotional service or worshipping His impersonal feature? Kṛṣṇa immediately responds, saying that one engaged in His personal service is topmost. A worshiper of the impersonal is less perfect and undergoes more difficulty than one who worships Kṛṣṇa. The path of devotion is easier, and Kṛṣṇa personally delivers His devotee from material life.

PROGRESSIVE STAGES OF DEVOTION (8–12)

Kṛṣṇa describes in reverse order the progressive path leading to pure devotional service. He first advises the devotee to fix his mind constantly on Him. If one cannot do that, one should purify oneself by following the rules and regulations of bhakti-yoga. If that is too difficult, one may engage in karma-yoga, giving up the fruits of work to Kṛṣṇa. If one cannot even follow this practice, then He recommends the indirect path, which begins with renunciation of work and leads to knowledge and meditation.

QUALITIES THAT ENDEAR ONE TO KṚṢṆA (13–20)

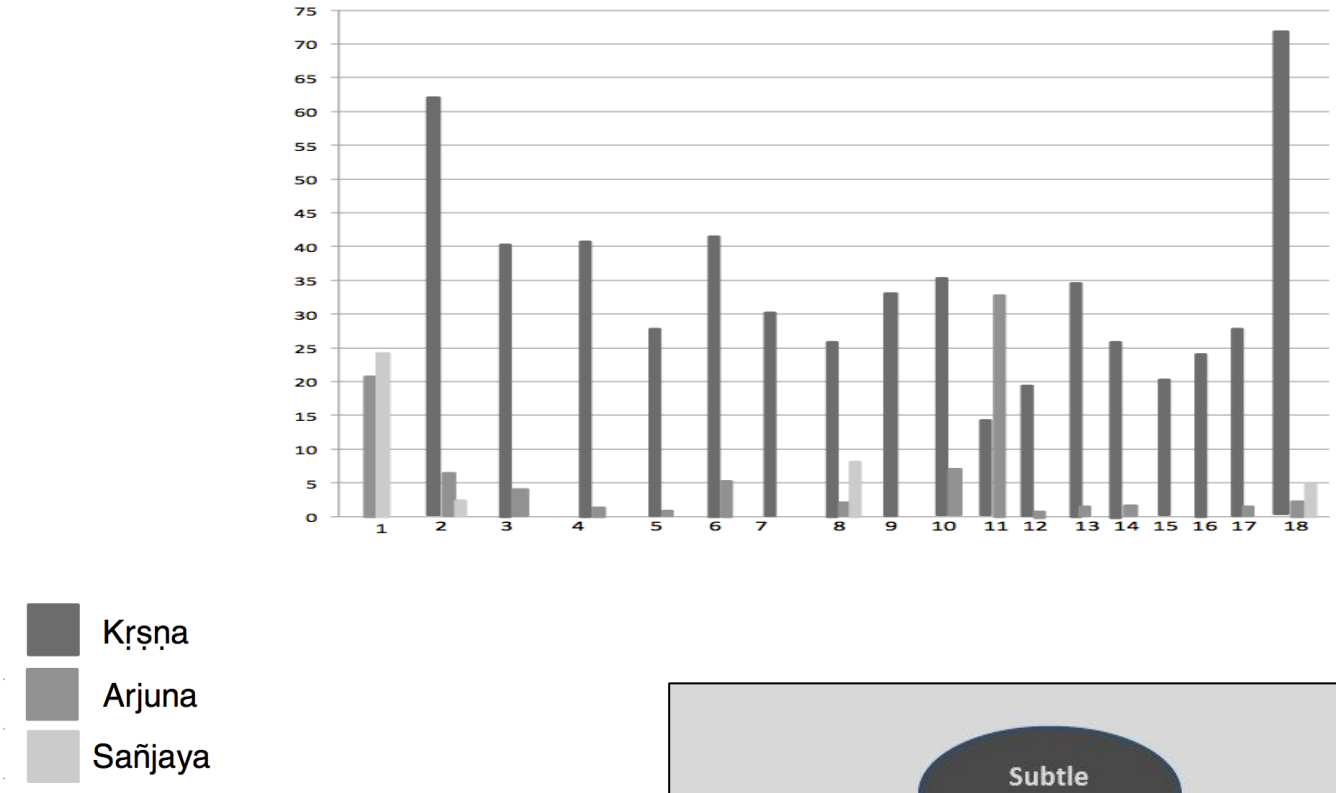
Having described the stages of devotion, Kṛṣṇa now enumerates the transcendental qualities automatically achieved by a bhakti-yogī, which endear the devotee to Kṛṣṇa. Pointing out these qualities further substantiates the theme of Chapter 12: that bhakti is the best method of spiritual advancement. Kṛṣṇa concludes that anyone who faithfully follows the path of devotional service, making Him the supreme goal, is very dear to Him. The question of who is better — the personalist or the impersonalist — is resolved and devotional service is considered the ultimate processes of spiritual realization.

ADDITIONAL NOTES & CHARTS BHAGAVAD-GĪTĀ CHAPTERS 7-12

Bhagavad-gītā 7.1

Tac chṛṇu…

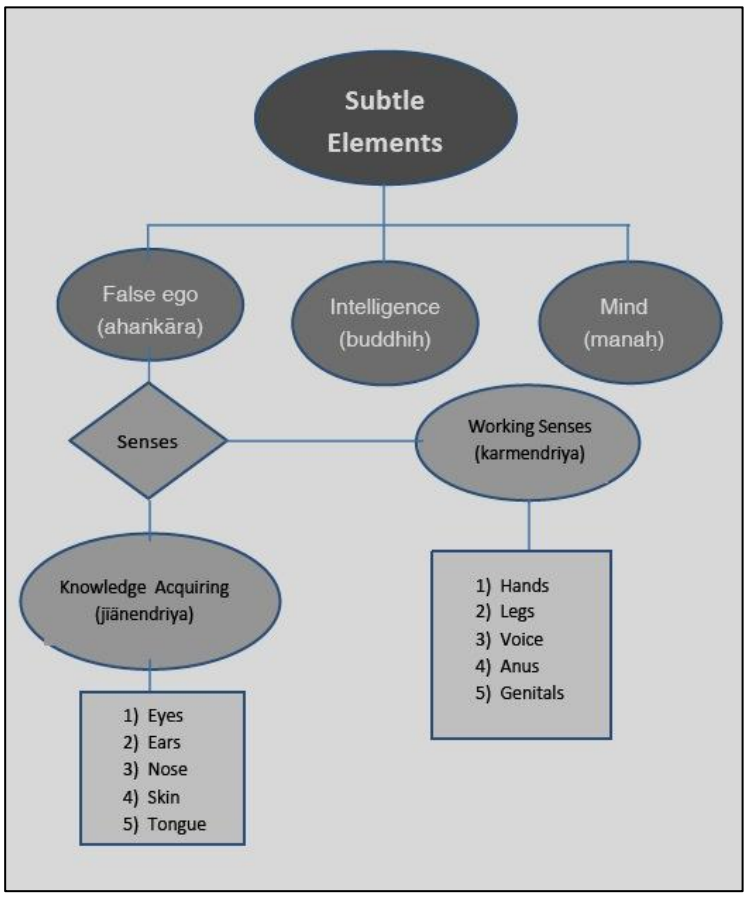
Number of Texts Spoken by Kṛṣṇa and Arjuna in Bhagavad-gītā

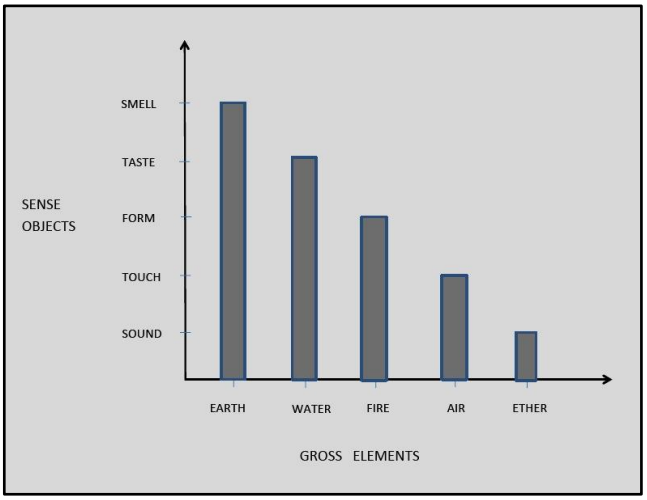


Bhagavad-gītā 7.4-5

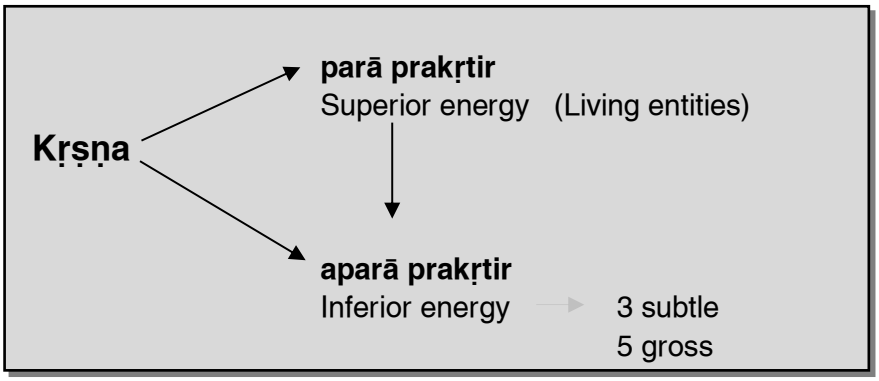
8 Separated Material Energies ➔ manifest 24 Material Elements

(See also Bg.13.6-7)




SENSE OBJECTS
SMELL
TASTE
FORM
TOUCH
SOUND
EARTH
WATER
FIRE
AIR
ETHER
GROSS ELEMENTS

Īśvara, Jīva, and Prakṛti (Bhagavad-gītā 7.4-5)



Bhagavad-gītā 7.15-16

Four Duṣkṛtinaḥ:

1. Mūḍhāḥ – Animal → Hard working materialist
Analogy - Foolish Ass → serve Master and sex partner + kicked
Analogy - Swine - not care for sweet = no time to hear Absolute Truth

2. Nara – adhamāḥ → Civilized – social/ political + Godless
(man lowest) → (see *ātma-hā*)
- Śrīla Viśvanātha Cakravartī says those who have taken to DS then given it up
Typical - Jagāi and Mādhāi / Mahāprabhu recommends hearing

3. Māyayā—by illusory energy; **apahṛta** - stolen; **jñānāḥ**- knowledge
Deluded speculators
→ Very learned; Erudite scholars; Scientists; Scholars; *jñānīs*
→ Unauthorized interpretation of *Bhagavad-gītā*

4. **Āsuraṁ bhāvam āśritāḥ –** Professed atheist: → Envious
a) Lord cannot descend.
b) Kṛṣṇa < Brahman.
c) Illicit incarnations

Four Su-kṛtinaḥ—those who are pious / obey scriptures, moral and social laws:

Jijñāsuḥ—the inquisitive	Śaunaka Ṛṣi and sages at Naimiṣāraṇya
Ārtaḥ—the distressed	Gajendra
Artha-arthī— desires mat. gain	Dhruva Mahārāja
Jñānī—Self Realized	4 Kumāras and Śukadeva Gosvāmī

→ These are not pure devotees, because they have some aspiration to fulfill

Bhagavad-gītā 7.29-8.2

7.29 *brahma*
adhyātmaṁ
karma — 8.1

7.30 *adhibhūtaṁ*
adhidaivaṁ

adhiyajñaḥ — 8.2
prayāṇa-kāle

Bhagavad-gītā 8.17

Satya-yuga	1,728,000	
Tretā-yuga	1,296,000	
Dvāpara-yuga	864, 000	
Kali-yuga	432,000	
Total	**4,320,000**	**= Divya-Yuga**
		→ 1000 (*sahasra-yuga*)
		= 1 Day of Brahma (**Kalpa**)

Brahma's Life = 311 trillion 40 billion years

Bhagavad-gītā 9.4-10

Yogam aiśvaram inconceivable mystic opulence →

4-5 **Mayā tatam idaṁ sarvaṁ**
Creation rests on Kṛṣṇa / But He is aloof
→ Analogy: King and departments

5-10 Everything on Kṛṣṇa's order/ But has independence
→ Analogy: Wind in sky
udāsīna-vad āsīnam
Kṛṣṇa responsible for everything / But neutral / detached
→ Analogy: High-court judge

9-10 **Mayā adhy akṣeṇa**
My above eyes
By His glance Kṛṣṇa activates matter, injects *jīvas* / But He is aloof
→ Analogy: Smell flower but do not touch

Bhagavad-gītā 9.15-25

1. *Ekatvena* – Monists– worship self as one with Lord
   - Lowest and most predominate (11-12)
2. *Pṛthaktvena bahudhā* – Concoct form
   - includes demigod worship (20-25)
3. *Viśvato-mukham* – worship Universal form (16-19)

Bhagavad-gītā 9.34

Gītā = essence of *Vedas*
Chapters 7-12 = essence of *Gītā*
Chapters 9-10 = essence of 7-12
Verse 9.34 = essence of 9-10

Bhagavad-gītā 12.8-12

Text 8 – Mind fixed - **Kṛṣṇa-ized**
= Perfect Kṛṣṇa consciousness

Text 9 - *sādhana-bhakti* (practice) **DIRECT**
abhyāsa-yogena → mām icchāptuṁ **(***bhakti*)
(= Develop desire attain Kṛṣṇa)

Text 10 - **mat-karma** (*kṛṣṇa-karma*) → Work for Me
→ **kurvan siddhim avāpsyasi** → come to the perfect stage.

Text 12 - **jñānam dhyānaṁ**
jñāna-yoga → *aṣṭāṅga-yoga*
knowledge / meditation **INDIRECT**

Text 11 - **karma-phala-tyāgaṁ**
Give up results .. (*varṇāśrama-dharma*)

PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Bhagavad-gītā Chapter 7

1. List Kṛṣṇa's eight material energies in their gross and subtle categories. (7.4)
2. Give the English meaning of the words *parā prakṛti* and *aparā prakṛti*. (7.5)
3. List 6 ways Kṛṣṇa can be seen in the material world. (7.8-11)
4. Give the English meaning of the terms *duṣkṛti* and *sukṛti*. (7.15-16)
5. List, in Sanskrit and English, 4 types who do and don't surrender to Kṛṣṇa. (7.15-16)
6. Amongst those who surrender to Kṛṣṇa, who is most dear, and why? (7.17)
7. Give the English meaning of the terms: *hṛta-jñānāḥ* (7.20); *antavat tu phalaṁ* (7.23)
8. With what Sanskrit word does Kṛṣṇa describe the impersonalists? (7.24)
9. Define and briefly explain the significance of the terms *icchā* and *dveṣa* (7.27)
10. Give the English meaning of the terms *anta-gataṁ pāpaṁ* and *puṇya-karmaṇām* (7.28)
11. Explain, in your own words, the connection between Chapters 6 & 7 with reference to Krishna statements, "mayy asakta-manah" (7.1) and "yatatam api siddhanam kascin mam vetti tattvatah" (7.3).
12. Explain the significance of the word 'tat chrnu', in relation to the practice of bhakti-yoga. (7.1).
13. Discuss points relevant to for theological and scientific discussion from 7.4-6 verses and purports.
14. Explain the analogy of the pearls strung on the thread. (7.7)
15. Explain the flaw in the mayavadi explanation of the statement in the Swesvatara Upanisad as described in 7.7 purport.
16. Explain the analogy of the man bound by the hand feet. (7.14)
17. Explain why a conditioned soul is called nitya-baddha (eternally conditioned) as described in Srila Prabhupada's purport to 7.14.
18. Explain why material nature is defined herein as divine with reference to the verse and purport of 7.14.
19. Explain the various types of people who surrender and don't surrender to the Lord with reference to the Sanskrit terms in 7.15-16.
20. Give arguments refuting the Mayavada doctrine with reference to 7.24 verse and purport.
21. Amongst sukrtinah explain who Krishna considers the best and why. (7.17-18)
22. What are the deficiencies in demigod worshipers and their process? Give reference, including analogies, from Chapter 7 verses 20-23, verses and purports.
23. How does Krishna describe impersonalists in 7.24, and explain why.
24. Explain with reference to 7.25 verse and purport, why some people could not understand who Krishna was even when He was present on the earth five thousand years ago.
25. Describe Krishna omniscience, and explain why no one can know Him, with reference to 7.26-27.

Bhagavad-gītā Chapter 8

26. Give the English meaning of the phrase *mām anusmara yudhya ca*. (8.7)
27. Give the English meaning of the phrases *ananya-cetāḥ* and *tasyāhaṁ sulabhaḥ*. (8.14)

28. Give the English meaning of the word *duḥkhālayam* (8.15)
29. List the duration in years of Satya, Tretā, Dvāpara and Kali-yugas & a *kalpa*. (8.17)
30. What is Brahmā's life span in earthly years? (8.17)
31. Give English meaning of the terms *adhibhuta, adhiyajna, adhidaiva, adhyatma*, as mentioned in 8.3-4.
32. Explain the term *yoga-balena*. (8.10)
33. Explain the connection between Bhagavad-Gita Chapters 7 and 8.
34. Explain the principles governing transmigration with reference to BG 8.5-9 verses and purports.(verse 9 speaks about yoga-misra bhakti)
35. What is Krishna's instruction in 8.7 in relation to performing prescribed duty?
36. Explain the analogy of the caterpillar with reference to 8.8.
37. Compare the chanting of Hare Krishna Maha-mantra and the chanting of *Om* (8.13)
38. Define and describe '*ananya bhakti'* with reference to 8.14 verse and purport. (8.14)
39. Briefly describe the two paths for leaving the body for yogis as described in 8.23-27. What is the relevance of these paths for devotees?

Bhagavad-gītā Chapter 9

40. Give the English meaning of the terms: *yogam aiśvaram* (9.5); *udāsīna-vat*, (9.9); *mānuṣīṁ tanum āśritam* (9.11)
41. List 4 qualities of a *mahātmā*. (9.14)
42. List, in Sanskrit or English, 3 types of those worshiping Kṛṣṇa in different ways. (9.15)
43. Give the English meaning of the phrase *vahāmy aham* (9.22)
44. Give the English meaning of the phrase *yajanty avidhi-pūrvakam* (9.23)
45. Give the English meaning of the phrase *bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ* (9.30)
46. Give the English meaning of:
    mogha-asah
    mogha-jnana and
    mogha-karmano (9.12)
47. Explain the connection between Bhagavad-Gita Chapters 8 and 9.
48. Present a summary of Bhagavad-Gita Chapter 9, identifying the main philosophical concepts and sections of verses, and how they connect.
49. Discuss the significance of the word 'anasuyave' in BG 9.1, in relation to understanding and explaining Bhagavad Gita.
50. Explain the terms 'confidential', 'more confidential' and 'most confidential' with reference to the knowledge of Bhagavad-Gita. (9.1)
51. Explain the analogies:
    Giving water to the root of a tree. (9.3)
    High-court judge. (9.9)
    Fragrance of a flower. (9.10)
    Diamond in a golden ring. (9.29)
    Spots that resemble the mark of a rabbit. (9.30)

52. Draw comparison, of philosophical concepts and flow, between 7 and 9th chapters of Bhagavad Gita.
53. Describe the symptoms of the three categories of devotees as described in BG 9.3 purport.

Bhagavad-gītā Chapter 10

54. Which phrase in text 12 proves that the Supreme is different from the individual soul?
55. Define the phrases *jñāna-dīpena* (10.11) and *ekāṁśena sthito jagat* (10.42)
56. Why does Arjuna ask Kṛṣṇa to explain His opulences? (10.17-18)
57. Give the English meaning of the words *ajam & anadim.* (10.3)
58. What is the special mercy rendered to the pure devotee by Krishna? (10.11)
59. Explain the significance of the phrase “param brahma” (10.12)
60. Give the English meaning of the phrase *jnana-dipena* (10.11)
61. Explain the meaning of the word ‘*vibhuti’.* (10.19)
62. Explain the meaning of the word *Guḍakesa*. (10.20)
63. Amongst sacrifices, what is the significance of chanting the holy names? (10.25)
64. List any 4 opulences that are considered feminine. (10.34)
65. Give the English meaning of the phrase *asamaurdhva* (10.42, purport)
66. List the three *puruṣa-avataras* (10.20 purport)
67. Explain the connection between Bhagavad-Gita Chapters 9 and 10.
68. Present a summary of Bhagavad-Gita Chapter 10, identifying the main philosophical concepts and sections of verses, and how they connect.
69. Briefly describe the analogy of sowing a seed in the heart, as explained in purport to 10.9.
70. Explain why Arjuna enquires “In what various forms are You to be remembered?” 10.17.

Bhagavad-gītā Chapter 11

71. Why did Arjuna want to see the universal form? (11.3)
72. How does the universal form differ from other forms of the Lord? (11.5)
73. Define the phrases *kālo 'smi loka-kṣaya-kṛt* and *nimitta-mātraṁ bhava* (11.32-33)
74. How does the universal form differ from other forms of the Lord? (11.5)
75. Describe any four aspects of Arjuna’s vision of the universal form. (11.15-31)
76. Who was eligible to see the universal form on the battlefield? (11.20)
77. Why Arjuna addresses Krishna as the great-grandfather? (11.39)
78. Explain the analogy of the sun and lamplight. (11.52)
79. Explain the connection between Bhagavad-Gita Chapters 10 and 11.
80. Present a summary of Bhagavad-Gita Chapter 11, identifying the main philosophical concepts and sections of verses, and how they connect.
81. Explain why the *vishva-rupa* was shown to Arjuna. (11.3 & 11.8)
82. Describe the change in relationship between Krishna and Arjuna as described in BG 11.14 purport.
83. Give evidence establishing that Arjuna's seeing the Universal Form, as described in 11.20-23, was not a dream.

84. Explain how the Lord shows kindness and mercy to devotees who carry out His plan according to His desire.(34)

85. Explain the significance of the word '*su-durdarsam'*. 11.52

Bhagavad-gītā Chapter 12

86. Define the phrase *teṣām aham samuddhartā mṛtyu-saṁsāra-sāgarāt* (12.7)
87. List, in Sanskrit or English, 5 qualities that endear a devotee to Kṛṣṇa. (12.13-19)
88. Who are the two classes of transcendentalists? (12.1)
89. Give the meaning of *saguna* or *nirguna* worship. (12.5)
90. Explain the analogies:
91. Mailbox. (12.5)
92. Man who has fallen in the ocean. (12.7)
93. Explain the connection between Bhagavad-Gita Chapters 11 and 12.
94. Present a summary of Bhagavad-Gita Chapter 12, identifying the main philosophical concepts and sections of verses, and how they connect.
95. Summarize Krishna's description of the worship of impersonal Absolute Truth. (12.3-4)
96. Explain the 'mailboxes on the street' analogy as mentioned in purport to BG 12.5.
97. Explain how the devotee can becomes Krsna-ized? (8)
98. Explain the analogies of the child completely cared for by his parents and the man who has fallen in the ocean. (6-7)
99. What is recommended for a person who is even unable to practice regulative principles of bhakti-yoga? (12.10)

SELECTED ANALOGIES FROM BHAGAVAD-GĪTĀ CHAPTERS 7-12

7.7

O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

7.12

Under the state laws one may be punished, but the king, the lawmaker, is not subject to that law. Similarly, all the modes of material nature—goodness, passion and ignorance—are emanations from the Supreme Lord, Kṛṣṇa, but Kṛṣṇa is not subject to material nature.

7.14

A man bound by the hands and feet cannot free himself—he must be helped by a person who is unbound. Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Kṛṣṇa, or His bona fide representative the spiritual master, can release the conditioned soul.

7.15

The swine that eat the night soil do not care to accept sweetmeats made of sugar and ghee. Similarly, the foolish worker will untiringly continue to hear of the sense-enjoyable tidings of the flickering mundane world, but will have very little time to hear about the eternal living force that moves the material world.

7.23

The brāhmaṇas are the head of the Supreme Lord, the kṣatriyas are His arms, the vaiśyas are His waist, the śūdras are His legs, and all serve different functions.

7.26

The clouds may cover all the sun, moon and stars in the sky temporarily, but this covering is only apparent to our limited vision. They are not actually covered. Similarly, māyā cannot cover the Supreme Lord.

8.8

The caterpillar that thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Kṛṣṇa, it is certain that at the end of our lives we shall have the same bodily constitution as Kṛṣṇa.

9.3

By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the Supreme Lord one automatically satisfies all the demigods and all other living entities.

9.4

A king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally. Similarly, all the manifestations that we see and everything that exists, both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. He is present everywhere by His personal representation, the diffusion of His different energies.

9.9

The example can be given of a high-court judge sitting on his bench. By his order so many things are happening—someone is being hanged, someone is being put into jail, someone is awarded a huge amount of wealth—but still he is neutral. He has nothing to do with all that gain and loss. Similarly, the Lord is always neutral, although He has His hand in every sphere of activity.

9.10

When there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person, yet the smelling and the flower are detached from one another. There is a similar connection between the material world and the Supreme Personality of Godhead.

9.21

…thus subjected to the routine of being promoted to the higher planets and then again coming down, as if situated on a Ferris wheel which sometimes goes up and sometimes comes down.

9.23

The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal… Kṛṣṇa does not approve the unnecessary worship of the demigods.

9.29

When a diamond is set in a golden ring, it looks very nice. The gold is glorified, and at the same time the diamond is glorified. The Lord and the living entity eternally glitter, and when a living entity becomes inclined to the service of the Supreme Lord he looks like gold

9.30

…the spots that resemble the mark of a rabbit on the moon do not become an impediment to the diffusion of moonlight. Similarly, the accidental falldown of a devotee from the path of saintly character does not make him abominable.

10.9

Thus the realized souls in Kṛṣṇa consciousness take continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association.

11.51

The original verses of Bhagavad-gītā are as clear as the sun; they do not require lamplight from foolish commentators.

12.5

We may find some mailboxes on the street, and if we post our letters in those boxes, they will naturally go to their destination without difficulty. But any old box, or an imitation which we may find somewhere but which is not authorized by the post office, will not do the work. Similarly, God has an authorized representation in the Deity form, which is called arcā-vigraha. This arcā-vigraha is an incarnation of the Supreme Lord. God will accept service through that form.

12.7

Although a man who has fallen in the ocean may struggle very hard and may be very expert in swimming, he cannot save himself. But if someone comes and picks him up from the water, then he is easily rescued. Similarly, the Lord picks up the devotee from this material existence.

UNIT 2 OPEN-BOOK ASSESSMENT QUESTIONS

Question 1

Explain, in your own words, the connection between Chapters 6 & 7 with reference to Kṛṣṇa's statements, “mayy āsakta-manāḥ” (7.1) and “yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ” (7.3).

(Understanding)

Question 2

Evaluate, in your own words, the importance of puṇya-karmaṇām as a prerequisite for practice of kṛṣṇa-bhakti with reference to 7.28 verse and purport.

(Understanding/ Evaluation)

Question 3

Explain, in your own words, the proper understanding of demigod worship with reference to appropriate verses, purports and analogies from Bhagavad-gītā 3.10-16, 7.20-23 and 9.20-25.

(Preaching Application)

Question 4

Explain, in your own words, how a pure devotee's passage to the supreme abode is guaranteed by devotional service, with reference to Kṛṣṇa's statements, and Prabhupāda’s purports, in Bhagavad-gītā, Chapter 8.

(Preaching Application)

Question 5

Explain, in your own words, how the statement "a pure devotee can live anywhere and create the atmosphere of Vṛndāvana by his devotional service" reflects Prabhupāda's mood. Give reference to Bhagavad-gītā 8.14, verse and purport, in your resppnse.

(Mood and Mission)

Question 6

Explain, in your own words, Kṛṣṇa's relationship with the material world with reference to Sanskrit terms, Prabhupāda's purports and analogies, given in Bhagavad-gītā 9.4-10.

(Understanding)

Question 7

Present, in your own words, how kṛṣṇa-bhakti can be easily performed with reference to 9.26 verse and purport.

(Preaching Application)

Question 8

Identify and explain, in your own words, the principles of pure devotional service with reference to specific Sanskrit verses, and Prabhupāda's purports, from Bhagavad-gītā Chapter 9.

(Preaching Application)

Question 9

Present, in your own words, points relevant for your personal application with specific references to Sanskrit words and phrases, and Prabhupāda's purports, from catuḥ-ślokī-gītā.

(Personal Application)

Question 10

Present points, in your own words, relevant for personal application from the formula of Kṛṣṇa consciousness given in Bhagavad-gītā 11.55. Give specific reference to the verse and Prabhupāda's purports in your response.

(Personal Application)

UNIT 2 PAṬHANA-PRAYOJANAM (LEARNING OBJECTIVES)

The following learning objectives describe what students will be able to do by the end of the unit.

CHAPTER 7

7.1-14

Present a brief overview of the 3 main sections of Bhagavad-gītā. (Und)
Explain the connection between Bhagavad-gītā Chapters 6 & 7 with reference to Kṛṣṇa's statements:

- *'mayy āsakta-manāḥ' (BG 7.1)*
- *'yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ' (BG 7.3) (Und)*

Present a summary of Bhagavad-gītā Chapter 7, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Explain how Kṛṣṇa's statement 'kaścin māṁ vetti tattvataḥ' (BG 7.3) may be misunderstood. (VI)/ (Und)
Give examples of Kṛṣṇa being the source of material and spiritual energies. BG 7.4-12. (PrA)
Discuss seeing Kṛṣṇa everywhere with reference to BG 7.8-12 (PrA) (&/or PeA)
Explain why a conditioned soul is called nitya-baddha or eternally conditioned with reference to the Sanskrit in BG 7.14. (Und)/ (PrA)

Explain why material nature is defined herein as divine nature with reference to the Sanskrit in BG 7.14. (Und)/ (PrA)

7.15-30

Identify examples from contemporary society of types of people who respectively surrender and don't surrender to the Lord. (BG 7.15-16) (PrA)
Discuss how Śrī Nityānanda Prabhu's mood, of delivering narādhamas, reflects Śrīla Prabhupāda's mood. (BG 7.15) (M&M)
Discuss why a jñānī is considered most qualified to begin practice of Kṛṣṇa bhakti with reference to BG 7.17-19. (Und)
Identify reasons why demigod worshippers are considered less intelligent with reference to BG 7.20-22 verses and purports. (PrA)
Explain how Kṛṣṇa is covered by internal potency with reference to the Sanskrit in BG 7.25. (PrA)
Discuss the relevance of puṇya-karmaṇām, as a prerequisite for practice of Kṛṣṇa bhakti, with reference to BG 7.28 verse and purport. (Und)

CHAPTER 8

8.1-28

Explain the connection between Bhagavad-gītā Chapters 7 and 8. (Und)
Present a summary of Bhagavad-gītā Chapter 8, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Explain the principles of transmigration with reference to BG 8.5-9. (PrA)
Explain the process of yoga-miśra-bhakti. (BG 8.10-13) (Und)
Compare the chanting of Hare Kṛṣṇa mahā-mantra with chanting of Oṁ. (BG 8.13) (PrA)
Discuss how the statement 'a pure devotee can live anywhere and create the atmosphere of Vṛndāvana..", reflects Śrīla Prabhupāda's mood. (BG 8.14) (M&M)
Present a comparison of material and spiritual worlds with reference to BG 8.15-22. (PrA)
Explain how a pure devotee's passage to the supreme abode is guaranteed by devotional service with reference to Bhagavad-gītā Chapter 8. (PrA)

CHAPTER 9

9.1-12

Explain the connection between Bhagavad-gītā Chapters 8 and 9. (Und)
Present a summary of Bhagavad-gītā Chapter 9, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Explain the terms 'confidential', 'more confidential' and 'most confidential' with reference to the knowledge of Bhagavad-gītā. (BG 9.1) (Und)/ (PrA)
Present the main philosophical points of Rāja-vidyā verse. (BG 9.2) (Und)/ (PrA)
Cite the example of Nārada in relation to pratyakṣa avagamaṁ. (BG 9.2) (PrA)
Explain Kṛṣṇa's relationship with the material world with reference to Sanskrit terms and analogies mentioned in BG 9.4-10. (Und)/ (PrA)
Discuss Kṛṣṇa's evaluation of those who deride Him when He descends. (BG 9.11) (PrA)
List examples of mogha-jñānā and mogha-karmāṇo with reference to BG 9.12 (PrA)

9.13-34

Discuss qualities of a Mahātmā (BG 9.13-14) with examples from Śrīla Prabhupāda's life. (VQ)
Present how Kṛṣṇa bhakti can be easily performed with reference to BG 9.26. (PrA)

Discuss appropriate and inappropriate application of Kṛṣṇa's statement 'sādhur eva'. (BG 9.30) (VI)
Present the essence of Bhagavad-gītā with reference to BG 9.34. (Und)/ (PrA)
Explain the principles of pure devotional service with reference to specific Sanskrit verses from Bhagavad-gītā Chapter 9. (Und)

CHAPTER 10

10.1-11

Explain the connection between Bhagavad-gītā Chapters 9 and 10. (Und)
Present a summary of Bhagavad-gītā Chapter 10, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Explain the value of knowledge of Kṛṣṇa's vibhūtiṁ yoga with reference to BG 10.1, 10.7. (Und)
List different ways to develop qualities mentioned in 10.4-5, by the practice of bhakti. (PeA)
Cite examples from śāstra of devotees who developed these qualities by the practice of bhakti. (VQ)
Present points relevant for personal and preaching application with specific references to Sanskrit words & phrases and Śrīla Prabhupāda's purports, from Catuḥ-ślokī-gītā. (BG 10.8-11) (PeA, PrA)

10.12-42

Discuss the significance of Arjuna's response to Catuḥ-ślokī-gītā. (BG 10.12-14). (PeA, PrA)
Explain the value of knowledge of Kṛṣṇa's vibhūtiṁ yoga with reference to BG 10.17-18. (Und)
Explain the significance of Kṛṣṇa's opulences listed in BG 10.19-42. (Und)

CHAPTER 11

11.1-34

Explain the connection between Bhagavad-gītā Chapters 10 and 11. (Und)
Present a summary of Bhagavad-gītā Chapter 11, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Discuss why the viśva-rūpa was shown to Arjuna. (BG 11.3 & 11.8) (Und) (also PrA?)
Explain why devotees are not concerned with seeing the viśva-rūpa. (BG 11.8) (Und)
Explain change in relationship between Kṛṣṇa and Arjuna as described in BG 11.14. (Und)
Discuss becoming Kṛṣṇa's instrument in connection to Arjuna's situation on the battlefield. (Und)
Discuss their experiences of becoming Kṛṣṇa's instrument with reference to BG 11.33. (PeA)

11.35-55

Discuss points of philosophical significance from Arjuna's prayers. (BG 11.35-46). (Und)
Explain the significance of Arjuna's referring to Kṛṣṇa as 'he kṛṣṇa he yādava' etc. (BG 11.41-42) (Und)
Cite the example of Kṛṣṇa displaying catur-bhuja to Arjuna to establish Kṛṣṇa as the original personality of Godhead. (BG 11.46) (PrA)
Present points relevant for personal application from the formula of Kṛṣṇa consciousness given in BG 11.55. (PeA)

CHAPTER 12

12.1-20

Explain the connection between Bhagavad-gītā Chapters 11 and 12. (Und)
Present a summary of Bhagavad-gītā Chapter 12, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Discuss why bhakti is considered most perfect with reference to Kṛṣṇa's teachings in BG 12.1-7. (PrA)
Summarize progression from varṇāśrama-dharma to perfect Kṛṣṇa consciousness as described in BG 12.8-12. (Und)/ (M&M)
Discuss ways of developing the qualities which endear one to Kṛṣṇa as described in BG 12.13-19. (VQ)
Present an overview of Chapters 7-12 of the Bhagavad-gītā, highlighting significant sections and links between chapters. (Und)

UNIT 3 BHAGAVAD-GĪTĀ CHAPTERS 13-18

UNIT TOPICS

Chapter 13 Kṣetra-kṣetrajñā Vibhāga Yoga

Kṣetra and Kṣetrajñā	1–7
The Process of Knowledge Jñāna	8–12
The Object of Knowledge jñeyam	13–19
Prakṛti, Puruṣa and Their Union	20–26
Jñāna-cakṣusā: Vision of Knowledge	27–35

Chapter 14 Guṇatraya Vibhāga Yoga

Conditioning of the Modes	1–9
Characteristics, Action and Death in the Modes	10–18
Transcending the Modes	19–27

Chapter 15 Puruṣottama Yoga

Banyan tree & Detachment	1–5
Transmigration	6–11
Kṛṣṇa as Maintainer	12–15
Summary of Vedānta-sūtra	16–20

Chapter 16 Daivāsura- sampad Vibhāga Yoga

Transcendental and Demoniac Qualities	1–6
The Demoniac Nature	7–18
Results of Demoniac Activities	19–24

Chapter 17 Śraddhātraya Vibhāga Yoga

Faith, Worship and Foods in the Modes	1–10
Sacrifices, Austerities, and Charity in the Modes	11–22
Oṁ tat sat	23–28

Chapter 18 Mokṣa-sannyāsa Yoga

Karma-yoga	1–12
Jñāna-yoga	13–18
The Modes of Nature	19–40
Worshipping Kṛṣṇa through One's Work	41–48
Jñāna-yoga to Pure Devotional Service	49–55
Surrender to Kṛṣṇa	56–66
Victory Is Assured By Sañjaya	67–78

OVERVIEW OF BHAGAVAD-GĪTĀ CHAPTERS 13 TO 18

Chapter 13

In the first six chapters of *Bhagavad-gītā*, Kṛṣṇa discussed how *karma-yoga*, action on the platform of knowledge, leads to *bhakti*. In the second six chapters, Kṛṣṇa spoke directly of Himself and the glories of devotional service. In the third six chapters, Kṛṣṇa discusses how *jñāna* leads to *bhakti*. Starting with the Thirteenth Chapter, how the living entity comes into contact with material nature and how he is delivered by the Supreme Lord through the different methods of fruitive activities, cultivation of knowledge, and devotional service are explained.

KṢETRA AND KṢETRAJÑĀ (1–7)

In Chapter 12, Verse 7, Kṛṣṇa has promised to redeem His devotees. To that end, He will now declare the knowledge needed to elevate His devotees from the material world. Arjuna asks Kṛṣṇa to explain six topics: *prakṛti*, *puruṣa*, *kṣetra*, *kṣetra-jña*, *jñāna*, and *jñeya*. Kṛṣṇa explains knowledge of the field of activities and the knower of the field.

THE PROCESS OF KNOWLEDGE (8–12)

Having described knowledge of the field and knower of the field, Kṛṣṇa now explains the process of knowledge beginning with humility and culminating in realization of the Absolute Truth (verses 8–12).

THE OBJECT OF KNOWLEDGE (13–19)

In verses 13-19 the object of knowledge (*jñeyam*), or the soul and Supersoul is discussed. Previously, Kṛṣṇa explained the soul and Supersoul as *kṣetra-jña*, or knowers of the field. By understanding the difference between the body, the soul and the Supersoul and by following the process of knowledge, the soul can transcend dualities, realize his eternal subordination to Kṛṣṇa and attain the supreme destination.

PRAKṚTI, PURUṢA AND THEIR UNION (20–26)

Having described *jñeya* as the self and the Supersoul, Kṛṣṇa now explains the soul and Supersoul as *puruṣa*, in terms of their connection with material nature. One who understands *prakṛti*, *puruṣa* and their interactions attains liberation from birth in this world. Other methods of understanding the Supersoul are *jñāna* and *aṣṭāṅga-yoga*.

JÑĀNA-CAKṢUSĀ: THE VISION OF KNOWLEDGE (27–35)

Those who see the distinction between the body, its owner and the Supersoul, and who recognize the process of liberation, can attain the supreme goal.

Chapter 14

Chapter Thirteen described the conditioned soul as distinct from material nature yet entangled by it, trapped within his field of activities. Chapter Fourteen reveals in detail how the living entity is limited and controlled by the powerful shackles of material nature, the three modes: goodness, passion and ignorance. At the end of this chapter, Kṛṣṇa informs us how to attain freedom from these modes.

CONDITIONING OF THE MODES (1–9)

After glorifying the knowledge that He will now speak, Kṛṣṇa explains the relationship between material nature, the conditioned living entities and Himself. He impregnates the living entities into material nature. The eternal living entity connects with the material energy through conditioning by the three modes. The mode of goodness conditions one to happiness, passion to fruitive activities, and ignorance to madness.

CHARACTERISTICS, ACTION AND DEATH IN THE MODES (10–18)

Kṛṣṇa explains characteristics and manifestations of the modes (verses 11–13), death in the modes (verses 14–15), and the results of action in the modes (verses 16–18).

TRANSCENDING THE MODES (19–27)

One transcends all three modes by knowing that all within this world takes place under the modes, and by understanding that Kṛṣṇa's activities are transcendental to the modes. One who engages in undeviating devotional service comes to the level of Brahman, of which Kṛṣṇa is the source. Verse 22 answers Arjuna's first questions about the symptoms of a transcendentalist, and verses 23–25 answer his second question as to what is such a person's behavior. Verses 26–27 discuss *bhakti*, the method of transcending the modes, thus answering Arjuna's third question.

Chapter 15

Chapter Fourteen described the modes of nature, those forces that restrict and control a soul within his field of activities. Now Kṛṣṇa, using the allegory of an *(aśvattha)* (banyan tree) describes the entire material world, with its varieties of fields of activities situated on higher and lower branches of that tree.

BECOMING DETACHED FROM THE MATERIAL WORLD (1–5)

Although the living entities are Kṛṣṇa's fragmental parts, they are now struggling for existence, being entangled in this banyan tree of the material world. One must detach oneself from this reflection of the spiritual world by surrendering to Kṛṣṇa and thus proceed to the spiritual world. The banyan tree is analyzed in the first five verses of this chapter. Then in verses 6–20, Kṛṣṇa describes *puruṣottama-yoga*.

TRANSMIGRATION (6–11)

Although all living entities are eternally part and parcel of Kṛṣṇa, they are transmigrating from one body to another in search of pleasure. Transcendentalists see this clearly, but not the blind materialists.

KṚṢṆA AS MAINTAINER (12–15)

Knowing Kṛṣṇa's opulent position as our maintainer on both the cosmic and personal levels — and His position as the compiler of *Vedānta* and knower of the *Vedas* — should attract us to Him.

SUMMARY OF VEDĀNTA-SŪTRA (16–20)

After concluding that He is the goal of the *Vedas* and the compiler of the *Vedānta*, the Lord summarizes the *Vedānta*, which conclusively establishes His position as supreme. In the purport to verse 15, Śrīla Prabhupāda indicated the significance of *sambandha*, *abhidheya* and *prayojana*. Verses 16–18 give knowledge of our relationship with Kṛṣṇa (*sambandha-jñāna*), and are also sometimes referred to as the *tri-slokī Gītā*. Kṛṣṇa is "the knower of the *Vedas*" and "the compiler of *Vedānta*." These three verses assist souls in transcending material existence by summarizing the essence of the *Vedas*, which is the *Vedānta*. Verse 19 indicates *abhidheya-jñāna*, the process of attainment, and the final verse, verse 20, refers to *prayojana*, the goal. The problems of material existence are due to two weaknesses of heart: the desire to lord it over material nature, which leads to attachment and the sense of proprietorship. The first five verses of this chapter describe the process of freeing oneself from these weaknesses of heart, and the rest of the chapter, from the sixth verse through the end, discusses *puruṣottama-yoga*.

Chapter 16

Chapter Fifteen described the banyan tree of the material world. The modes of material nature nourish both the upper, auspicious, divine branches of the tree and the lower, demoniac branches. In the Sixteenth Chapter, Kṛṣṇa explains the divine qualities that elevate one within the tree and lead to ultimate liberation.

TRANSCENDENTAL AND DEMONIAC QUALITIES (1–6)

Kṛṣṇa explains in detail the demoniac qualities and the mentality which drives one down to the lower regions of the tree and ultimately to hell. He also explains the advantages and disadvantages of these qualities.

THE DEMONIAC NATURE (7–18)

After briefly describing the demoniac qualities, Kṛṣṇa further describes the activities, mentality and qualities of one who has demoniac tendencies.

RESULTS OF DEMONIAC ACTIVITIES AND THE CHOICE OF ELEVATION OR DEGRADATION (19–24)

The result of performing demoniac activities is to be cast by Kṛṣṇa into lower species and other types of hellish life. Because lust, anger and greed are the beginning of demoniac life, all sane men should give them up and understand their duty by faithfully following the scriptures. The ultimate difference between divine and demoniac is that the divine follow scripture whereas demons do not.

Chapter 17

In Chapter 16 Kṛṣṇa has established that faithful followers of *śāstra* are divine and that the faithless are demoniac. But into which category does a man fit who follows with faith something other than *śāstra*?

FAITH, WORSHIP AND FOODS IN THE MODES (1–10)

Kṛṣṇa answers by describing how the modes of material nature determine a person's faith, worship and eating habits.

SACRIFICES, AUSTERITIES, AND CHARITY IN THE MODES (11–22)

Lord Kṛṣṇa describes sacrifice, austerity, and charity under the influence of the modes of nature.

CHANTING "OṀ TAT SAT" PURIFIES ACTIVITIES (23–28)

All activities are contaminated by the modes, and those defects can be offset by acting, even within the modes of nature, in Kṛṣṇa's service and by chanting *oṁ tat sat*. Actually, all our activities should be aimed at pleasing the Supreme Lord. When sacrifice, penance, and austerity are performed without faith in the Supreme they are useless, both in this life and the next.

Chapter 18

The entire *Bhagavad-gītā* is concluded in seventeen chapters, and to emphasize the goal of surrender to Kṛṣṇa, the essence of the previous chapters is taught in this, the final chapter. Here Kṛṣṇa concludes, as He has done throughout the *Bhagavad-gītā*, that one should practice devotional service.

KARMA-YOGA: SUPERIORITY OF WORKING IN DEVOTION OVER RENUNCIATION OF WORK (1–12)

Kṛṣṇa begins His summary of all He has previously spoken by reiterating His prescription that Arjuna renounce the fruit of work, not work itself. Verses 1–12 are a summary of the first six chapters of *Bhagavad-gītā*, which describe *karma-yoga* .

JÑĀNA-YOGA (13–18)

After summarizing His teachings on karma, Kṛṣṇa describes from the viewpoint of *jñāna* (which is the subject matter of the last six chapters) how it is possible to act and yet remain free from all reactions. Kṛṣṇa cites *Vedānta* and analyzes activities as comprised of five factors (verses 13–18).

THE MODES OF NATURE (19–40)

He then describes in detail (verses 19–40) how one's work according to the five factors is dictated by the three modes of material nature. Knowledge in the modes is described in verses 19–22, whereas one's actions in the modes are described in verse 23–25. Verses 26–28 describe one's performance of action, verses 29–32 describe one's understanding, verses 33–35 describe one's determination, and verses 36–39 describe one's happiness in the modes.

WORSHIPPING KṚṢṆA THROUGH ONE'S WORK (41–48)

Although all work is controlled by the modes, as described in the previous verses, one can become free from the reactions of work by performing one's occupational duty as a *brāhmaṇa*, *kṣatriya*, *vaiśya*, or *śūdra* while at the same time worshipping the Lord through that work.

FROM JÑĀNA-YOGA TO PURE DEVOTIONAL SERVICE (49–55)

Lord Kṛṣṇa then explains the stage where one can give up prescribed duties through *jñāna-yoga*, wherein one purifies himself by use of intelligence. This leads to the stage of liberation when one becomes qualified to perform pure devotional service (verses 49–55).

SURRENDER TO KṚṢṆA (56–66)

After explaining the importance of devotional service for understanding Him, Kṛṣṇa describes how one can overcome all obstacles by depending on Him and working under His protection. He next explains more confidential knowledge of Supersoul, then the most confidential knowledge of surrender to Him by becoming His devotee.

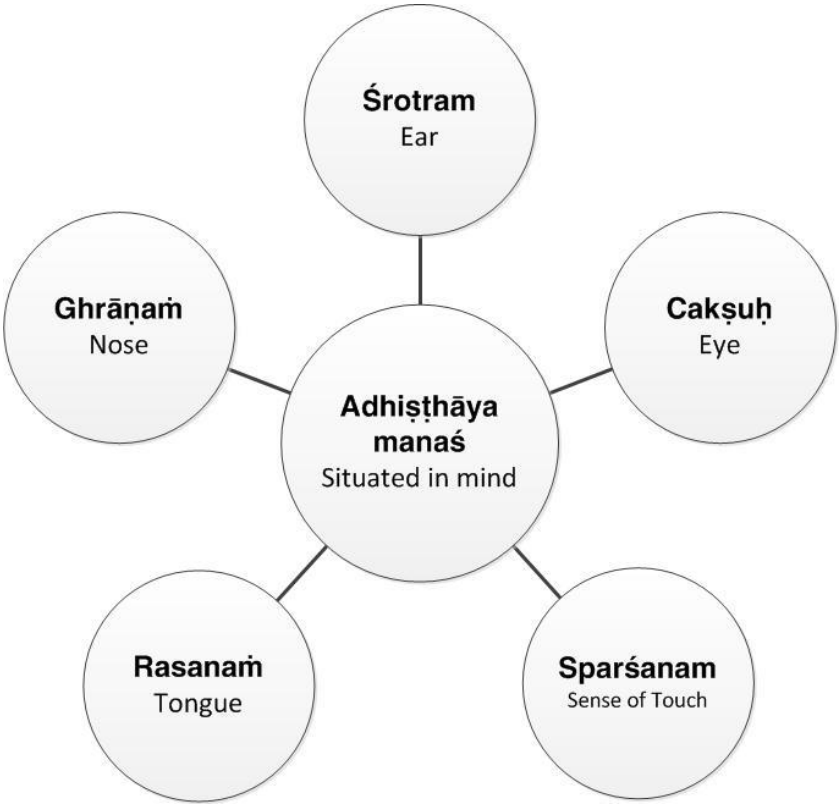
ARJUNA AGREES TO FIGHT AND VICTORY IS ASSURED BY SAÑJAYA (67–78)

After hearing the instructions of Kṛṣṇa, Arjuna is fixed in determination and ready to fight. Sañjaya, after narrating this conversation to Dhṛtarāṣṭra, ecstatically thinks of the universal form of Kṛṣṇa and predicts victory for Arjuna, the supreme archer, for he is surrendered to Kṛṣṇa, the master of all mystics. This is his reply to Dhṛtarāṣṭra's oblique question, which opened the *Bhagavad-gītā*.

ADDITIONAL NOTES & CHARTS BHAGAVAD-GĪTĀ CHAPTERS 13-18

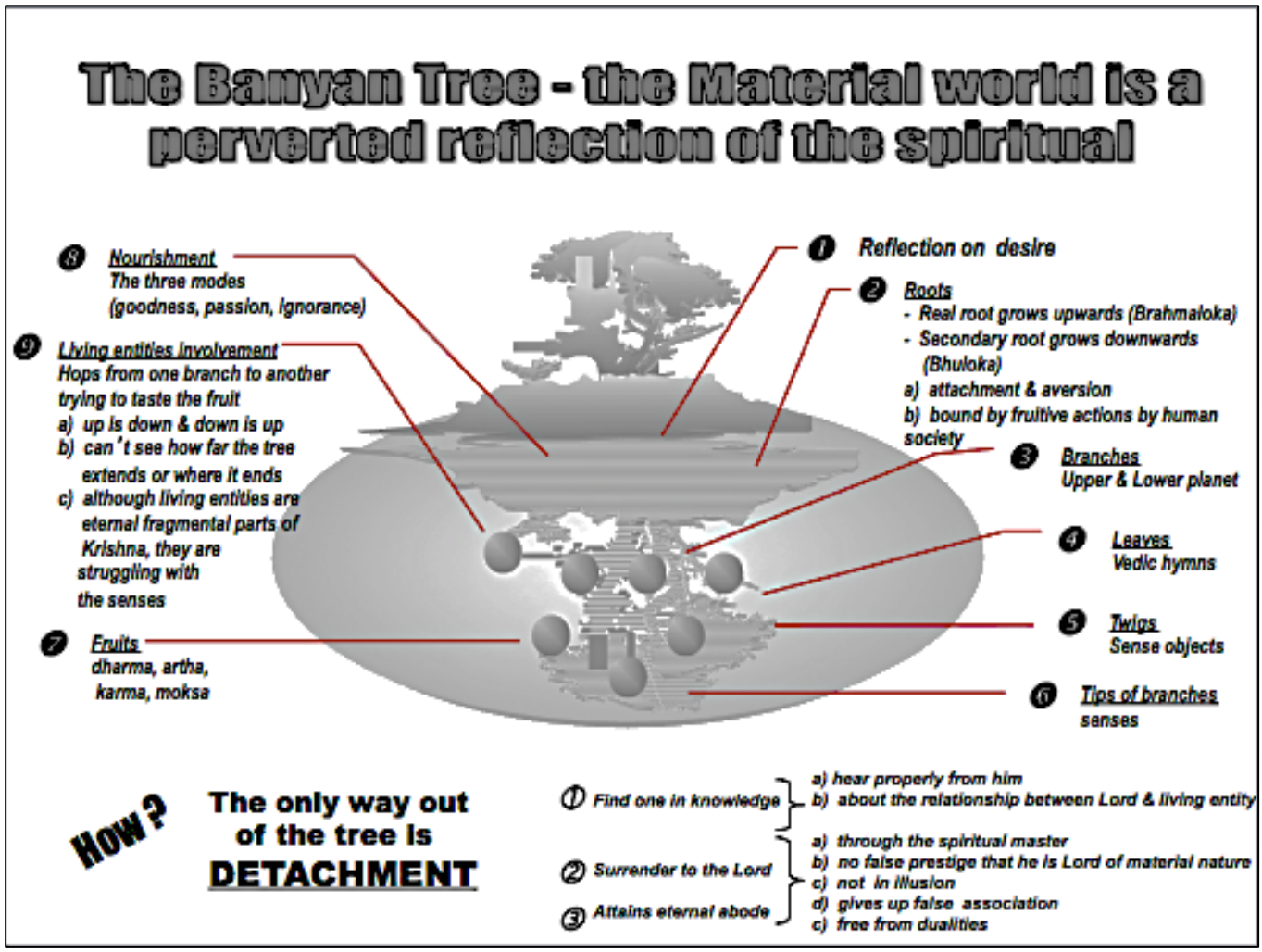
Bhagavad-gītā 15.9

The living entity, thus taking another gross body, obtains a certain type of ear, eye, tongue, nose, and sense of touch, grouped about the mind.



Chapter 14 Workings of the three modes

Mode	Binding force	Characteristics and manifestations	Destination at death	Results of action
Goodness	Sense of: a) happiness b) satisfaction c) knowledge d) superiority	1. Illuminates the gates of the body with knowledge 2. Frees one from sinful reactions	Attains the pure, higher planets of the great sages	1. Pure 2. Knowledge (sees things as they are) 3. Elevation to higher planets
Passion	Attachment to fruitive activities	1. Intense, unlimited desires and longings 2. Great attachment 3. Fruitive activities	Attains earthly planets	1. Misery 2. Greed 3. Earthly planets
Ignorance	1. Madness 2. Indolence (laziness) 3. Sleep	1. Delusion/illusion 2. Darkness 3. Madness 4. Inertia	Birth in lower species	1. Foolishness 2. Madness 3. Illusion 4. hellish Worlds


The Banyan Tree - the Material world is a perverted reflection of the spiritual
8 Nourishment
The three modes
(goodness, passion, ignorance)
9 Living entities Involvement
Hops from one branch to another trying to taste the fruit
a) up is down & down is up
b) can't see how far the tree extends or where it ends
c) although living entities are eternal fragmental parts of Krishna, they are struggling with the senses
7 Fruits
dharma, artha, karma, moksa
1 Reflection on desire
2 Roots
- Real root grows upwards (Brahmaloka)
- Secondary root grows downwards (Bhuloka)
a) attachment & aversion
b) bound by fruitive actions by human society
3 Branches
Upper & Lower planet
4 Leaves
Vedic hymns
5 Twigs
Sense objects
6 Tips of branches
senses
HOW?
The only way out of the tree is
DETACHMENT
1 Find one in knowledge
a) hear properly from him
b) about the relationship between Lord & living entity
2 Surrender to the Lord
3 Attains eternal abode
a) through the spiritual master
b) no false prestige that he is Lord of material nature
c) not in illusion
d) gives up false association
e) free from dualities

Chapter 17 Activities in the modes

	Goodness	Passion	Ignorance
Worship	Demigods	Demons	Ghosts
Food	1. Increases duration of life 2. Purifies 3. Gives: health happiness satisfaction strength 4. Juicy 5. Fatty 6. Wholesome 7. Pleasing to the heart	1. Too bitter 2. Too sour 3. Salty 4. Hot 5. Pungent 6. Dry 7. Burning 8. Causes a) disease b) distress c) misery	1. Cooked more than three hours before eating 2. Tasteless 3. Putrid 4. Decomposed 5. Consists of remnants and untouchable things
Sacrifices	1. Performed 2. According to *śāstra* 3. Not desiring reward	1. Desiring material rewards 2. For sake of pride	1. Disregard scriptures 2. No *prasādam* distribution 3. No Vedic hymns 4. No remuneration to priests 5. Without faith
Austerities	1. Performed with transcendental faith 2. Not expecting material benefit 3. For sake of Supreme	1. Perform out of pride 2. To gain respect honor worship 3. Neither stable nor permanent	1. Perform foolishly 2. With self-torture 3. To destroy or injure others
Charity	1. Given dutifully 2. No expectation of return 3. At proper time 4. At proper place 5. To a worthy person	1. With expectation of return 2. With desire for fruits 3. In a grudging mood	1. At impure place 2. Impure time 3. To unworthy persons 4. No proper attention 5. No proper respect

Chapter 18 - The Modes Control All Activities

	Goodness	Passion	Ignorance
Knowledge	1. See undivided spirit in all beings 2. Although situated false in many forms	1. Sees different being in each body	1. Attached to his work as all in all 2. No knowledge of truth 3. Very meager knowledge
Action	1. Regulated 2. No attachment 3. Not loving or hating it 4. No desire for fruits	1. Great endeavor 2. Done to satisfy senses 3. Out of false ego	1. Performed in illusion 2. Scriptural injunction disregarded 3. No concern for future bondage 4. Or for violence, distress to others
The Worker	1. No association with modes 2. Without ego. 3. Great determination; enthusiasm 4. Unwavering in success or failure	1. Attached to fruits 2. Desires to enjoy fruits 3. Greedy, envious, impure	1. Works against *śāstra* 2. Materialistic, obstinate, cheating 3. Expert in insulting 4. Lazy, morose, procrastinating
Understanding	1. Knows what's to be done and not to be done 2. What's to be feared and not to be feared 3. What's binding and not Binding	1. Can't tell religion from irreligion 2. Or what's to be done, not done first	1. Religion is irreligion, etc. 2. In darkness from 3. Always striving in wrong direction
Determination	1. Unbreakable 2. Sustained with steadfastness 3. Controls mind, life, Senses	1. Holds fast to fruitive results in religion, economic development, sense gratification	1. Can't go beyond dreaming, fearfulness, moroseness
Happiness	1. Poison in beginning, nectar at end 2. Awakens to self-realization	1. From contact of senses and objects 2. Nectar at first, poison at end	1. Blind to self-realization 2. Delusion from beginning to end 3. From sleep, laziness, illusion

Qualities that Endear One to Kṛṣṇa

Bhagavad-gītā Chapter 12 verses 13–19

Non-envious	Nor does a devotee become his enemy's enemy
Kind friend to all living entities	Even to his enemy.
Does not think himself a proprietor	
Free from false ego	Does not identify with the body
Equal in both happiness and distress	
Tolerant	
Always satisfied	- with whatever comes by the grace of the Supreme Lord - not endeavor to achieve something with great difficulty
Self-controlled	Fixed in the instructions received from the spiritual master
Engaged in devotional service with determination	- because his senses are controlled - not swayed by false arguments
Mind and intelligence fixed on Kṛṣṇa	Fully conscious that Kṛṣṇa is the eternal Lord, so no one can disturb him.
He by whom no one is put into difficulty	Does not act in such a way as to put others into anxiety
Not disturbed by anyone	It is by the grace of the Lord that he is so practiced that he is not disturbed by any outward disturbance.
Equipoised in happiness and distress, fear and anxiety	Always transcendental to all these disturbances
Not dependent on the ordinary course of activities	Indifferent to the acquisition of money
Pure	- bathes at least twice a day / clean internally and externally - rises early.
Expert	- fully knows the essence of all activities of life. - convinced of the authoritative scriptures.
Without cares	Does not take sides i.e. he is impartial
Free from all pains	Free from all designations.
Not striving for some result	Does not endeavor for anything which is against the principles of devotional service
Neither rejoices nor grieves	Neither happy nor distressed over material gain and loss
Neither laments nor desires	Does not lament when he loses something dear to him, nor is he distressed when he does not get what he desires
Renounces both auspicious and inauspicious things	He is transcendental to all such dualities
Equal to friends and enemies	
Equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy	Transcendental to these dualities
Always free from contaminating association	
Silent	- silent means that one should not speak nonsense. - should speak only of essentials - speak for the sake of the Supreme Lord.
Satisfied with anything	Happy in all conditions, whether good facilities or not
Doesn't care for any residence	May sometimes live underneath a tree, and he may sometimes live in a very palatial building
Fixed in knowledge	
Engaged in devotional service	Therefore the devotee automatically acquires all good qualities.

Twenty Items of Knowledge

Bhagavad-gītā Chapter 13 verses 8–12

Humility	Not to be anxious to have satisfaction of being honored.
Pridelessness	*See Humility.*
Nonviolence	Not put others in distress; unless one elevates people to spiritual knowledge, one is practicing violence; one should try his best to distribute real knowledge.
Tolerance	Be practiced to bear insult and dishonor from others.
Simplicity	So straightforward that you can disclose the real truth even to an enemy.
Accepting a spiritual master	This is essential.
Cleanliness	Bathing (external) and chanting (internal).
Steadiness	Determined to make progress in spiritual life.
Self control	Reject anything unfavorable to spiritual advancement.
Renunciation of sense objects	Not cater to unnecessary demands; gratify only to keep body fit for devotional service.
Absence of false ego	Reject “I’m this body, mind, etc.” Accept “I’m a servant of Kṛṣṇa.”
Perception of evil of birth, death, disease, old age	Must regularly hear about these from the proper source.
Detachment	Be ready to sacrifice everything for Kṛṣṇa.
No entanglement with wife, children, etc.	Affection is natural, but renounce if relationship not favorable for spiritual advancement.
Even-mindedness	Not elated or distressed at material gain or loss by performing unbreakable devotional service.
Ananya-bhakti	Engaging oneself in the nine processes of *bhakti*.
Aspiring to live in a solitary place and Detachment from the general masses	Not desiring to mix with materialistic men; live in association of devotees.
Accepting importance of self-realization	Give up unnecessary sporting, nondevotional cinema-going, materialistic social activities; avoids wasting time.
Philosophical search for the Absolute Truth	Rejection of useless research and philosophical topics.

Divine Qualities

Bhagavad-gītā Chapter 16 verses 1-3

Quality	Varṇa or Āśrama **Emphasis** (if any)	Comment
1. Fearlessness	*Sannyāsa*	Dependence on Supreme Lord's mercy Convinced Paramātmā will give him all protection
2. Purification of one's existence	All	Strictly following rules and regulations (especially *sannyāsis*)
3. Cultivation of knowledge	*Sannyāsa*	Must cultivate and give transcendental knowledge, especially to householders
4. Charity	*Gṛhastha*	Fifty percent ideal, given in the mode of goodness, or beyond
5. Self-control	All (especially *gṛhasthas*)	Especially *dharmāviruddho bhūteṣu kāmo 'smi*
6. Sacrifice	All (especially *gṛhasthas*)	Requires material resources, therefore especially *gṛhasthas*. Best for this age: *saṅkīrtana-yajña*
7. Vedic study	*Brahmacārīs*	Student life; celibacy and engaging mind in study of Vedic literature
8. Austerity	All (especially *vānaprastha*)	Human life (and therefore Vedic culture) is meant for liberation
9. Simplicity	All	Simple and straightforward (truthful)
10. Nonviolence	All	Nonviolence (not checking progressive life of any living entity)
11. Truthfulness	All	Not distort the truth for some personal interest, especially Vedic instruction; must hear from authority.
12. Freedom from anger	All	Even if there is provocation, one should be tolerant
13. Renunciation	All	Using things properly, namely, in Kṛṣṇa's service
14. Tranquility	All	Unaffected by disturbing emotions; peaceful, equipoised.

15. Aversion to faultfinding	All	To call a thief a thief is okay, but no unnecessary faultfinding.
16. Compassion for all living entities	All	Give spiritual knowledge
17. Freedom of covetousness	All	Covetousness: greedy (charity and renunciation)
18. Gentleness	All	Friendly to all living entities
19. Modesty	All	Does not perform abominable actions
20. Steady determination	All	Not agitated or frustrated in his efforts, regardless of failure
21. Vigor	*Kṣatriyas*	Able to give protection
22. Forgiveness	All (here especially *kṣatriyas*)	Forgives minor offenses
23. Fortitude	All (here especially *kṣatriyas*)	Mental and emotional strength when facing difficult situations
24. Cleanliness	All (here especially *vaiśyas*)	Internal (mind and heart), external (body, dealings with others), no black market or underhanded dealings
25. Freedom from envy	All	Not resentful of another
26. Freedom from the passion for honor	All (here especially *śūdras*)	Must respect others

SELECTED THEMES FROM BHAGAVAD-GĪTĀ

Topics	Chapters																	
	1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**	**11**	**12**	**13**	**14**	**15**	**16**	**17**	**18**
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PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Bhagavad-gītā Chapter 13

1. Give the English meanings of the words *prakṛtiṁ*, *puruṣa*, and *jñeyaṁ*. (1)
2. List five levels of *brahma puccham pratiṣṭhā* as stated in the *Taittirīya Upaniṣad* (2.5.1) (5)
3. List the 24 components of this world. (6-7)
4. List, in Sanskrit or English, ten of the 20 items of knowledge. (8-12)
5. Give the English meaning of *ksetra-jnam* (3)
6. Explain the analogy of the citizen and his patch of land. (3)
7. List the 11 senses. (6-7)
8. List any four aspects of the Supersoul. (13-18)
9. What advice is given, by Krishna, to those who are not conversant in spiritual knowledge? (26)
10. Explain the analogy of how air enters into water, mud and stool etc. compared with living entities. (33)
11. Explain the connection between Bhagavad-Gita Chapters 12 and 13.
12. Present a summary of Bhagavad-Gita Chapter 13, identifying the main philosophical concepts and sections of verses, and how they connect.
13. Explain which is the most important point in the process of knowledge. (8-12)

Bhagavad-gītā Chapter 14

14. What is the *mahat-tattva*? (3)
15. How do those situated in the mode of goodness become conditioned? (6)
16. The mode of passion is characterized by what? (7)
17. List 3 results of the mode of ignorance. (8)
18. Those situated in goodness, passion, and ignorance progress in which directions? (18)
19. Cite symptoms manifested in each of the three modes. (11-13)
20. What are the respective destinations, at death, of those situated in the modes. (14-15)
21. List 3 symptoms of a person who has transcended the material modes of nature 14.22-25.
22. Explain the analogy of how king and his servant enjoy on an equal level. (27)
23. Explain the connection between Bhagavad-Gita Chapters 13 and 14.
24. Present a summary of Bhagavad-Gita Chapter 14, identifying the main philosophical concepts and sections of verses, and how they connect.
25. Explain the mahat-tattva as described in 14.3 verse and purport. (3)
26. Explain the analogy of scorpion and its laying of egg in piles of rice. (3)
27. Explain the analogy of the living entity compared with gold. (26)
28. Briefly describe the conditioning of the three modes of nature upon a living entity with reference to appropriate verses from Bhagavad-Gita Chapter 14.
29. Explain how to transcend the material modes of nature with reference to appropriate verses from Bhagavad-Gita Chapter 14.

Bhagavad-gītā Chapter 15

30. Give the English meaning of *ūrdhva-mūlam* and *adhaḥ-śākham*. (1)
31. What do the leaves of the banyan tree refer to? (1)
32. What is the tree of the material world situated on? (1)
33. This banyan tree is nourished by what? (2)
34. Give the English meaning of *asaṅga-śastreṇa*. (3-4)
35. Give three examples of how Kṛṣṇa maintains this material world. (12 -14)
36. What do the words *kṣaraḥ* and *akṣaraḥ* refer to? (16)
37. What does the word *puruṣottamam* refer to? (19)
38. Explain the connection between Bhagavad-Gita Chapters 14 and 15.
39. Present a summary of Bhagavad-Gita Chapter 15, identifying the main philosophical concepts and sections of verses, and how they connect.
40. Explain the following analogies:
41. Of the air carrying aromas. 15.8
42. The handful of dust. 15.13
43. Explain why the Supreme Personality of Godhead, Krishna, is celebrated both in the world and in the Vedas as that Supreme Person. 15.16-18

Bhagavad-gītā Chapter 16

44. Give the English meaning of the following words: *sampadaṁ* (1-3), *pravṛtti and nivṛtti* (7), *anīśvaram* (8), and *ugra-karmāṇaḥ*. (9)
45. Who was the best example of a demoniac man? (16)
46. Give the English meaning of *mām aprāpyaiva kaunteya.* (20)
47. List the three gates leading to hell. (21)
48. Give two qualities each, relevant for sannyasis and grhasthas, as discussed in the purport 16.1-3.
49. What two qualities are particularly meant for bramacaris? (1-3)
50. What quality is particularly meant for varnaprasthas? (1-3)
51. What is the result for those who develop a demoniac nature? (23)
52. Explain the connection between Bhagavad-Gita Chapters 15 and 16.
53. Present a summary of Bhagavad-Gita Chapter 16, identifying the main philosophical concepts and sections of verses, and how they connect.
54. Discuss significance of the word '*abhijatasya'* for ISKCON communities. BG 16.1-3.
55. In 16.7 purport Srila Prabhupada writes: "...in the Manu-Samhita it is clearly stated that a woman should not be given freedom." Discuss, with reference to BG chapter 16, the relevance of this statement for ISKCON.
56. Srila Prabhupada writes in the purport to 16.9 "Animal killing is very prominent amongst demoniac people. Such people are considered the enemies of the world because ultimately they will invent or create something which will bring destruction to all." Discuss, with reference to BG chapter 16, the relevance of this statement for modern civilization.
57. Describe the results of developing the demoniac nature as described in 16.19-20.
58. Describe the results of discarding scriptural injunctions and acting according to one's own whims.(23)

Bhagavad-gītā Chapter 17

59. Name the three kinds of faith (2)
60. List the six results of eating food in the mode of goodness. (8)
61. Austerity of the body consists of what eight items? (14)
62. Give the English meaning of *svādhyāya abhyasanam*. (15)
63. List four symptoms of charity in the mode of goodness. (20)
64. The three words *oṁ tat sat* indicate what? (23)
65. Give the English meaning of the phrase: "*tri-vidha bhavati sraddha*" (2)
66. List three characteristics of a sacrifice in the mode of ignorance.(13)
67. List 3 characteristics of penance performed in the mode of passion. (18)
68. Explain the connection between Bhagavad-Gita Chapters 16 and 17.
69. Present a summary of Bhagavad-Gita Chapter 17, identifying the main philosophical concepts and sections of verses, and how they connect.
70. Summarize Krishna's instructions on food in the modes as described in 17. 7-10.
71. Srila Prabhupada writes in the purport to 17.15: "One should not speak in such a way as to agitate the minds of others." Discuss the significance of this statement for preachers of Krishna consciousness.

Bhagavad-gītā Chapter 18

72. List symptoms of renunciation in the mode of passion. (8)
73. List the five causes for the accomplishment of all action. (14)
74. List three symptoms of happiness in the mode of goodness. (37)
75. List three symptoms of happiness in the mode of passion. (38)
76. List five symptoms of happiness in the mode of ignorance (39)
77. List nine qualities by which the *brāhmaṇas* work. (42)
78. List six symptoms of surrender in Sanskrit or English (66)
79. This confidential knowledge may never be explained to whom? (67)
80. What do the wise call giving up the results of all activities? (2)
81. List 3 acts which should not to be given up even the great souls. (5)
82. Give 5 characteristics of a worker in the mode of ignorance. (28)
83. List 5 qualities each, by which the *brahmanas* and *kṣatriyas* respectively work. (42-43)
84. Explain the connection between Bhagavad-Gita Chapters 17 and 18.
85. Present a summary of Bhagavad-Gita Chapter 18, identifying the main philosophical concepts and sections of verses, and how they connect.
86. Explain the significance of Krishna being addressed by Arjuna as "*Kesi-niṣudana*"? (1)
87. Explain Krishna's final opinion. (6)
88. Explain the significance of the phrase *dharmyam samvadam* . (18.7)
89. Explain the analogy of the soldier killing. (17)
90. Explain the analogy of fire covered by smoke. (48)
91. Identify and discuss for personal and preaching application significant verses mentioned in BG 18.54-78.
92. Explain the analogy of a person seated in a high-speed motorcar. (61)

93. Cite examples of Srila Prabhupada displaying the six items of surrender in his behavior.
94. Substantiate the importance of surrender to Krishna through the bona fide spiritual master coming in disciplic succession with appropriate references from the Bhaktisastras.

SELECTED ANALOGIES FROM BHAGAVAD-GĪTĀ CHAPTERS 13-18

13.3

A citizen may know everything about his patch of land, but the king knows not only his palace but all the properties possessed by the individual citizens. Similarly, one may be the proprietor of the body individually, but the Supreme Lord is the proprietor of all bodies.

13.17

The example is given of the sun: The sun, at the meridian, is situated in its place. But if one goes for five thousand miles in all directions and asks, "Where is the sun?" everyone will say that it is shining on his head. In the Vedic literature this example is given to show that although He is undivided, He is situated as if divided.

13.33

The air enters into water, mud, stool and whatever else is there; still it does not mix with anything. Similarly, the living entity, even though situated in varieties of bodies, is aloof from them…

14.3

The scorpion lays its eggs in piles of rice, and sometimes it is said that the scorpion is born out of rice. But the rice is not the cause of the scorpion. Actually, the eggs were laid by the mother. Similarly, material nature is not the cause of the birth of the living entities. The seed is given by the Supreme Personality of Godhead, and they only seem to come out as products of material nature

14.26

If one is not situated in the same transcendental position with the Lord, one cannot serve the Supreme Lord. To be a personal assistant to a king, one must acquire the qualifications.

14.26

To be in Kṛṣṇa consciousness or in devotional service means to acquire equality with Kṛṣṇa. The Lord says that His nature is eternal, blissful and full of knowledge, and the living entities are part and parcel of the Supreme, as gold particles are part of a gold mine. Thus the living entity, in his spiritual position, is as good as gold, as good as Kṛṣṇa in quality.

14.27

The servant of the king enjoys on an almost equal level with the king. And so eternal happiness, imperishable happiness, and eternal life accompany devotional service. Therefore, realization of Brahman, or eternity, or imperishability, is included in devotional service.

15.8

The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas. Thus he takes one kind of body and again quits it to take another.

15.9

Consciousness is originally pure, like water. But if we mix water with a certain color, it changes. Similarly, consciousness is pure, for the spirit soul is pure. But consciousness is changed according to the association of the material qualities

15.13

His energy is sustaining each planet, just like a handful of dust. If someone holds a handful of dust, there is no possibility of the dust's falling, but if one throws it in the air it will fall down. Similarly, these planets, which are floating in the air, are actually held in the fist of the universal form of the Supreme Lord.

18.17

Anyone who is acting in Kṛṣṇa consciousness under the direction of the Supersoul or the Supreme Personality of Godhead, even though killing does not kill. Nor is he ever affected by the reaction of such killing. When a soldier kills under the command of a superior officer, he is not subject to be judged. But if a soldier kills on his own personal account, then he is certainly judged by a court of law.

18.48

Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore one should not give up the work born of his nature, O son of Kuntī, even if such work is full of fault.

18.55

Viśate means that one can enter into the abode of the Supreme Lord in one's individuality to engage in His association and render service unto Him. For instance, a green bird enters a green tree not to become one with the tree but to enjoy the fruits of the tree.

18.61

A person seated in a high-speed motorcar goes faster than one seated in a slower car, though the living entities, the drivers, may be the same. Similarly, by the order of the Supreme Soul, material nature fashions a particular type of body to a particular type of living entity so that he may work according to his past desires

UNIT 3 OPEN-BOOK ASSESSMENT QUESTIONS

Question 1

With reference to Bhagavad-gītā Chapter 14, verses and purports discuss, in your own words:

- ways you are personally influenced by the modes of passion and ignorance
- practical ways you can develop the mode of goodness.

(Personal Application)

Question 2

Select statements from Prabhupāda's purports to chapters 14 and 16 of Bhagavad-gītā that reflect aspects of his mission and discuss, in your own words, the significance of these aspects for ISKCON's future.

(Mood and Mission)

Question 3

Explain, in your own words, how different religious practices can be analysed, according to the modes of material nature, with reference to Bhagavad-gītā Chapter 17, 1-3 verses & purports.

(Understanding)

Question 4

With reference to appropriate verses, purports and Prabhupadas's lectures from Bhagavad-gītā Chapters 14 and 17, explain in your own words:

- the importance of developing the mode of goodness in the practice of Kṛṣṇa consciousness
- how Kṛṣṇa consciousness is independent of the mode of goodness.

(Understanding)

UNIT 3 PAṬHANA-PRAYOJANAM (LEARNING OBJECTIVES)

The following learning objectives describe what students will be able to do by the end of the unit.

CHAPTER 13

13.1-35

Explain the connection between Bhagavad-gītā Chapters 12 and 13. (Und)
Present a summary of Bhagavad-gītā Chapter 13, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Explain the entanglement of the living entity in the modes of nature with reference to Sanskrit phrases and analogies from BG 13.20-23. (PrA)

CHAPTER 14

14.1-18

Explain the connection between Bhagavad-gītā Chapters 13 and 14. (Und)
Present a summary of Bhagavad-gītā Chapter 14, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Discuss the relevance of BG 14.3-4 in relation to current social, moral and environmental etc. issues. (PrA)
Identify statements from Śrīla Prabhupāda's purports to Bhagavad-gītā Chapter 14 which reflect his mission. (M&M)
Present an overview of the conditioning of the three modes of nature upon a living entity with reference to Bhagavad-gītā Chapter 14 verses and purports. (PrA)

14.19-27

With reference to Bhagavad-gītā Chapter 14 Sanskrit verses and Śrīla Prabhupāda's purports:
Identify ways they are personally influenced by the modes of passion and ignorance
List practical ways they can develop the mode of goodness. (PeA)
List symptoms of a person who has transcended the material modes of nature with reference to BG 14.20-25 (Und)/ (PeA)
Present how to transcend the modes with reference to BG 14.26. (PrA) (also PeA?)

CHAPTER 15

15.1-20

Explain the connection between Bhagavad-gītā Chapters 14 and 15. (Und)
Present a summary of Bhagavad-gītā Chapter 15, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Present an overview of the banyan tree analogy explaining its relationship to the conditioning of the modes of material nature, with reference to BG 15.1-7. (Und)
Discuss application of BG 15.7 & 15.15 in preaching Kṛṣṇa consciousness. (PrA)
Explain the meaning of Puruṣottama-yoga with reference to BG 15.16-20. (Und)

CHAPTER 16

16.1-6

Explain the connection between Bhagavad-gītā Chapters 15 and 16. (Und)
Present a summary of Bhagavad-gītā Chapter 16, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Explain the relationship between divine and demoniac natures and the three modes of nature with reference to BG 16.1-3. (Und)/ (PrA)

Discuss challenges in developing the divine qualities listed in BG 16.1-3. (PeA)
Discuss significance of the word 'Abhijātasya' in relation to imbibing divine and demoniac qualities from birth with reference to BG 16.1-5. (Und) (also PeA &/or PrA?)

16.7-24

Identify examples of divine and demoniac nature from current world affairs. (PrA)
Cite examples of ugra-karma from current society at large. (PrA)
Describe the destination of those who develop a demoniac nature with reference to BG 16.19-24. (PrA)

CHAPTER 17

17.1-28

Explain the connection between Bhagavad-gītā Chapters 16 and 17. (Und)
Present a summary of Bhagavad-gītā Chapter 17, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Discuss the merit of various religious practices with reference to Kṛṣṇa's analysis of faith in the modes as described in BG 17.1-3. (PrA)/ (Und)
Discuss the relevance of, for their own practice of Kṛṣṇa consciousness, Kṛṣṇa's analysis of worship, food, sacrifices, austerities and charity in the modes of nature. (BG 17.4-22) (PeA)
Discuss appropriate and inappropriate charity with reference to BG 17.20-22. (PeA) (also PrA?)
With reference to appropriate verses from Bhagavad-gītā Chapters 14-17 and Śrīla Prabhupāda's purports & lectures on the topic, explain:
The importance of developing the mode of goodness in the practice of Kṛṣṇa consciousness
How Kṛṣṇa consciousness is independent of the mode of goodness. (Und)

CHAPTER 18

18.1-54

Explain the connection between Bhagavad-gītā Chapters 17 and 18. (Und)
Present a summary of Bhagavad-gītā Chapter 18, identifying the main philosophical concepts and sections of verses, and how they connect. (Und)
Discuss the relevance of, for their own practice of Kṛṣṇa consciousness, Kṛṣṇa's analysis of knowledge, action, understanding, determination and happiness in the modes. (BG 18.19-40) (PeA)
List the specific duties of the varṇas and āśramas with references to appropriate verses. (BG 18.41-48) (Und)

18.55-78

Identify and discuss personal relevance of significant verses mentioned in BG 18.55-78. (PeA)
Explain the significance of the phrase dharmyaṁ saṁvādam. (BG 18.70) (Und)
Cite examples of Śrīla Prabhupāda displaying the six items of surrender in his behavior. (M&M)/ (PeA)
Substantiate the importance of surrender to Kṛṣṇa through the bona fide spiritual master coming in disciplic succession with appropriate references from the Bhaktiśāstras. (PeA)
Substantiate the importance of surrender to Kṛṣṇa as the ultimate conclusion of Bhagavad-gītā, with reference to appropriate references from the Bhaktiśāstras. (PeA) (&/or PrA)

UNIT 4: NECTAR OF DEVOTION

UNIT TOPICS

Overview of Bhakti-rasāmṛta-sindhu Definition of Pure Devotional Service	Introduction
Six Characteristics of Pure Devotional Service	Chapter 1
Sādhana-bhakti	Chapters 2-4
Independent Nature of Pure Devotional Service	Chapter 5
How to Discharge Devotional Service	Chapters 6-8
Devotional Principles	Chapters 9-10
Aspects of Transcendental Service	Chapters 11-14
Rāgānuga-bhakti	Chapters 15-16
Love of God	Chapters 17-19

OVERVIEW OF NECTAR OF DEVOTION PREFACE TO CHAPTER 19

1st Laharī Sāmānya-bhakti (Preface – Chapter 1)

PREFACE – BHAKTI-RASA

Śrīla Prabhupāda gives us a history of Nectar of Devotion and describes its purpose — to educate and elevate everyone to the position of pure devotee and to explain the concept of bhakti-rasa. Bhakti-rasa is the spiritual pleasure of devotional service which one can taste by being trained in the science of devotional service.

INTRODUCTION – MAṄGALĀCARAṆA AND DEFINITION OF PURE DEVOTIONAL SERVICE

The author invokes auspiciousness by establishing Kṛṣṇa as the objective of the book, by offering obeisances to the Lord, his guru and the Vaiṣṇavas, and by offering benedictions. After giving an overview of the whole book, he gives the definition of pure devotional service which is the thesis statement upon which the entire Nectar of Devotion expands.

CHAPTER 1 – CHARACTERISTICS OF PURE DEVOTIONAL SERVICE

Pure devotional service is so sublime and satisfying that devotees engaged in Kṛṣṇa's service don't want anything besides that service — not even the liberation of sālokya.

2nd Laharī Sādhana-bhakti (Chapter 2 – Chapter 16)

This wave is divided into two parts as follows:

Part One (Chapters 2–14) – vaidhi-sādhana-bhakti
Following the rules and regulations

Part Two (Chapters 15–16) – rāgānuga-sādhana-bhakti
Spontaneous devotional practice

CHAPTER 2 – PRINCIPLES OF SĀDHANA-BHAKTI

The three categories of devotional service are described, with particular emphasis on *sādhana-bhakti*. One's eligibility for practicing *sādhana-bhakti* is attraction to pleasing Kṛṣṇa, and the most important part of this process is to always remember Kṛṣṇa and never forget Him.

CHAPTER 3 – ELIGIBILITY FOR ACCEPTING DEVOTIONAL SERVICE

The prerequisite for beginning devotional service is attraction, which is obtained by the mercy of a devotee. Advancement in *vaidhi-sādhana-bhakti* depends on one's level of faith and knowledge of the scriptures. When one is free from the bodily concept of life while having the exclusive desire to serve Kṛṣṇa, he is qualified to practice pure devotional service.

CHAPTER 4 – PURE DEVOTIONAL SERVICE FREE FROM DESIRE FOR LIBERATION AND SENSE GRATIFICATION

Further evidence is given in support of the statement that devotees are free from the desire for bhukti and mukti. Devotees of Kṛṣṇa in Vṛndāvana reject the desire for all liberation, even personal liberation to Vaikuṇṭha.

CHAPTER 5 – PURE DEVOTIONAL SERVICE IS SELF-SUFFICIENT AND INDEPENDENT

Generally, to practice self-realization one must have a great deal of preliminary qualification, such as pious birth, purification through Vedic rituals and following varṇāśrama-dharma. Bhakti is not dependent upon any of the above three prerequisites. Devotional service is the constitutional position of the living entity. Therefore, both the process of bhakti and eligibility for bhakti are independent of considerations of birth, caste, community and other processes.

CHAPTER 6 – WAYS TO PRACTICE DEVOTIONAL SERVICE

Śrīla Rūpa Goswāmī lists the 64 items of devotional service.

CHAPTER 7– EVIDENCE REGARDING DEVOTIONAL PRINCIPLES

Here the first eighteen items of devotional service: the ten pravṛttis (do's) and the first eight nivṛttis (don'ts) are further explained.

CHAPTER 8 – OFFENCES TO AVOID

Here the 19th item of devotional service—carefully avoiding the various offenses in chanting the holy name of the Lord or in worshiping the Deity in the temple— is described. Thirty-two offenses are listed from supplementary Vedic writings, and others are listed specifically from the Varāha Purāṇa. The ten offenses against the holy name, as found in the Padma Purāṇa, are listed here.

CHAPTER 9 – WAYS TO PRACTICE PURE DEVOTIONAL SERVICE

Scriptural evidence is given for items 20 through 42 of the 64 angas of bhakti, with emphasis on Deity worship, chanting, and prayer.

CHAPTER 10 – WAYS TO PRACTICE PURE DEVOTIONAL SERVICE

Scriptural evidence is given for items 43 through 46 of the 64 angas of bhakti with emphasis on hearing and remembering.

CHAPTER 11 – WAYS TO PRACTICE PURE DEVOTIONAL SERVICE

Scriptural evidence is given for items 47 through 53 of the 64 angas of bhakti with emphasis on servitude, friendship, and surrender.

CHAPTER 12 – WAYS TO PRACTICE PURE DEVOTIONAL SERVICE

Scriptural evidence is given for items 54 through 64 of the 64 *angas* of *bhakti*, five of which are considered to be the most potent forms of devotional service, with emphasis on festivals and the five most potent forms of devotional service.

CHAPTER 13 –THE FIVE MOST POTENT PRACTICES OF DEVOTIONAL SERVICE

This chapter completes the discussion on the 64 items of devotional service. It elaborates on the wonderful effects of performing the five most potent forms of devotional service described in chapter 12 and begins to discuss some items wrongly considered to be *angas* of *bhakti*.

CHAPTER 14 – THE RELATION OF DEVOTIONAL SERVICE TO OTHER SPIRITUAL PRACTICES

Śrīla Rūpa Gosvāmī continues to explain why certain items commonly thought to be *angas* of *bhakti* cannot be accepted as such.

CHAPTER 15 – SPONTANEOUS DEVOTIONAL SERVICE – RĀGĀTMIKĀ-BHAKTI

This chapter describes *rāgātmikā-bhakti*, the spontaneous devotional service of the eternal residents of Vṛndāvana.

CHAPTER 16 – SPONTANEOUS DEVOTIONAL SERVICE IN PRACTICE

The process of *rāgānuga-bhakti*, spontaneous devotional service in practice, is described.

3rd Laharī Bhāva-bhakti – Devotional Service in Ecstatic Love

CHAPTER 17– DEFINITION AND ATTAINMENT OF BHĀVA-BHAKTI

This chapter describes the process of rising to the platform of *bhāva-bhakti*, ecstatic love for Kṛṣṇa.

CHAPTER 18 – SYMPTOMS OF BHĀVA-BHAKTI

This important chapter examines the characteristics of a person who has developed ecstatic love. By studying them carefully, one will understand the difference between the ecstatic love of a genuine devotee and the so-called ecstatic symptoms of a pretender.

4th Laharī Prema-bhakti – Devotional Service in Pure Love of God

CHAPTER 19 – PREMA-BHAKTI

In this chapter, *prema-bhakti* and the means of attaining it are described. The development of *prema* is a gradual evolution beginning with *śraddhā*.

NECTAR OF DEVOTION ADDITIONAL NOTES & CHARTS

Outline of Bhakti-rasāmṛta-sindhu Pūrva-vibhāga

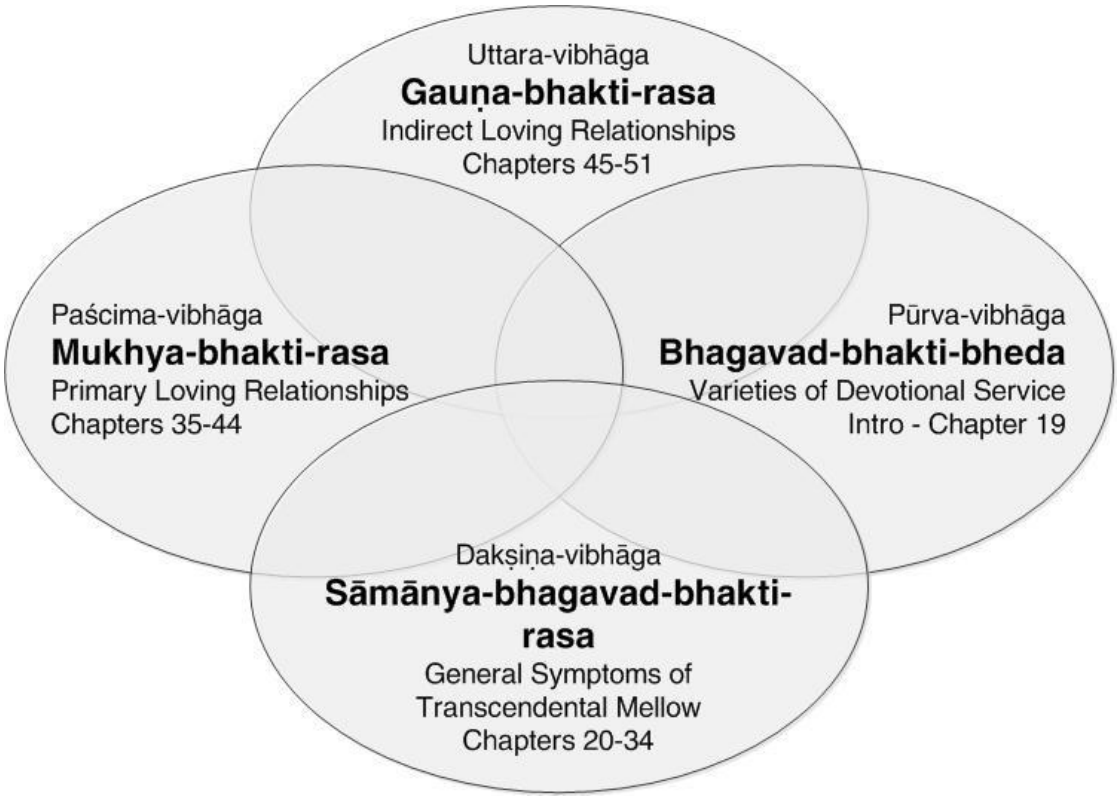
Sāmānya-bhakti

Introduction

a. Maṅgalācaraṇa
b. Guru-vandanā
c. Vaiṣṇava-vandana
d. Grantha-vibhāga

Contents of Bhakti-rasāmṛta-sindhu

An ocean of four sides:



Overview of Pūrva-vibhāga (Eastern division) Chapters 1-19

Laharīs (waves)	Subject	Chapters
1. Sāmānya-bhakti	General description	Intro – 1
2. Sādhana-bhakti	Practice	2-16
3. Bhāva-bhakti	Ecstasy	17-18
4. Prema bhakti	Pure love of God	19

Definition of Uttamā-bhakti

Taṭastha-lakṣaṇa

i. anya ābhilāṣitā śūnyaṁ
other desires zero

ii. jñāna karma ādy anāvṛtam
monism fruitive activity etc. not covered by

Svarūpa-lakṣaṇa

Ānukūlyena
Kṛṣṇa should get pleasure from it
Devotee's attitude towards Kṛṣṇa should be favorable

Kṛṣṇa
Kṛṣṇa and various expansions
Kṛṣṇa's paraphernalia of
Kṛṣṇa's pure devotees

ānu-śīlanaṁ
constant / activity → following predecessor *ācāryas*

Six Characteristics of Uttamā-bhakti

Kleśaghnī → Relief from all kinds of material distress.
Material distress 3 causes:
a. *pāpam* — sinful reactions
b. *bījaṁ* — material desires
c. *avidyā* — ignorance

Śubhadā → All auspicious.
d. Compassion for everyone
e. Attracts everyone
f. Produces good qualities
g. Bestows superior happiness

Mokṣa-laghutākṛt → derides conception of liberation

Sudurlabhā → rarely achieved
h. Cannot be achieved by own efforts….
i. Kṛṣṇa rarely awards it

Sāndrānanda-viśeṣātmā → Incalculably condensed bliss

Śrī-kṛṣṇākarṣiṇī → the only means to attract Kṛṣṇa.
j. Under the control of the internal potency of Kṛṣṇa

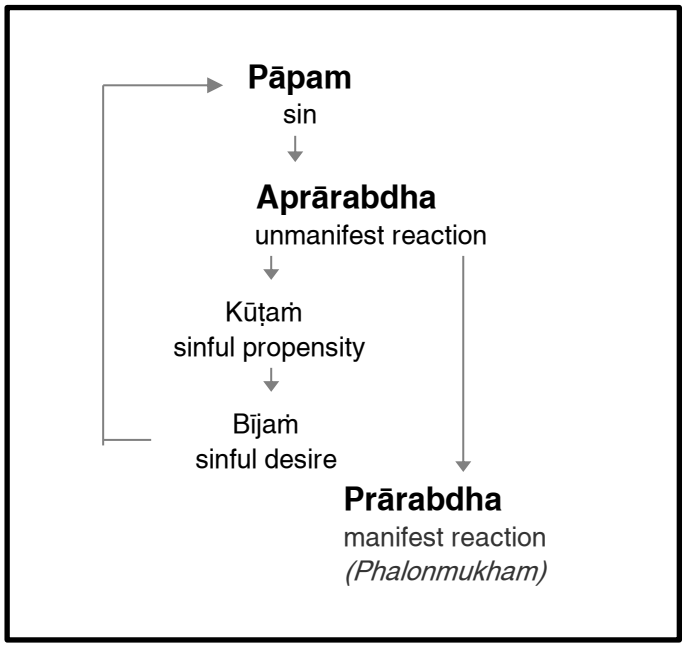
Four Kinds of Effects of Sinful Activities

➢

aprārabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham
krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām

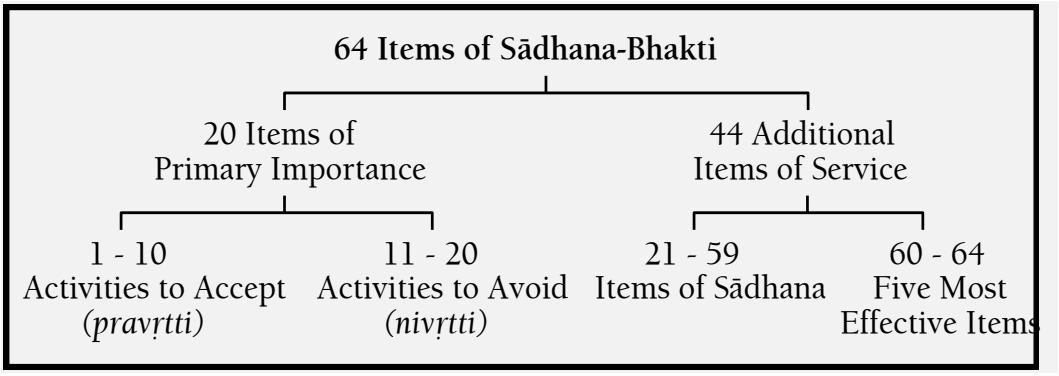
For those who are engaged in the devotional service of the Supreme Personality of Godhead, all sinful reactions, whether fructified, in the stock, or in the form of a seed, gradually vanish.

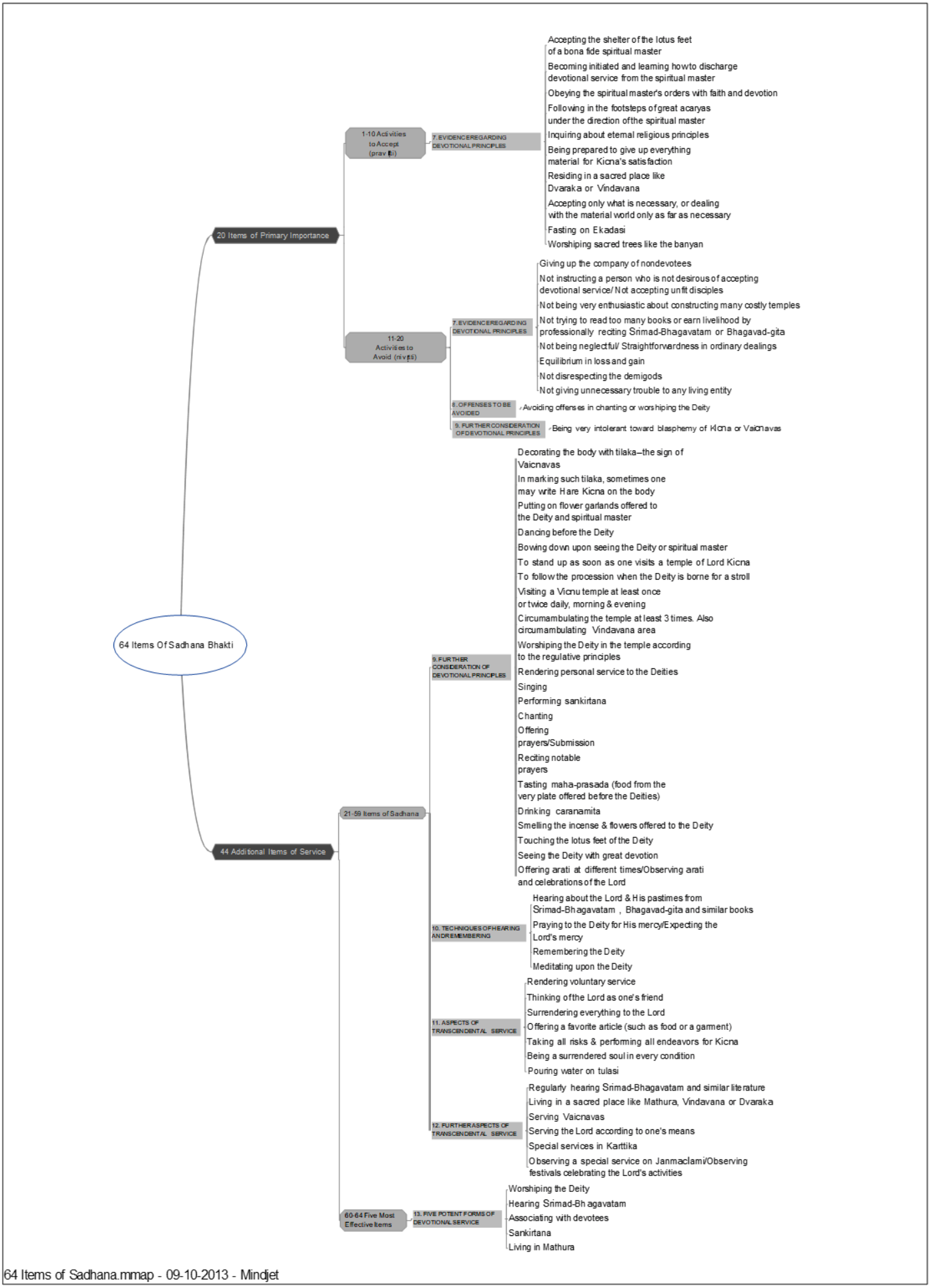
- Padma Purāṇa (Quoted in Bhagavad-gītā 9.2)



Nectar of Devotion, Chapter 1. Page 6

64 Items of Sādhana-bhakti

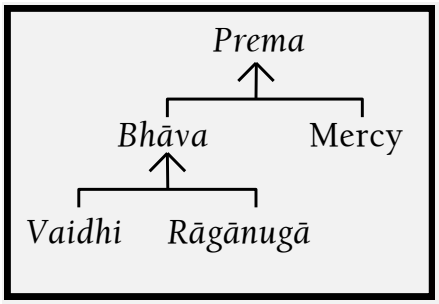

64 Items of Sādhana-Bhakti
20 Items of Primary Importance
44 Additional Items of Service
1 - 10 Activities to Accept (pravṛtti)
11 - 20 Activities to Avoid (nivṛtti)
21 - 59 Items of Sādhana
60 - 64 Five Most Effective Items


64 Items Of Sadhana Bhakti
20 Items of Primary Importance
1-10 Activities to Accept (pravṛti)
7. EVIDENCE REGARDING DEVOTIONAL PRINCIPLES
Accepting the shelter of the lotus feet of a bona fide spiritual master
Becoming initiated and learning how to discharge devotional service from the spiritual master
Obeying the spiritual master's orders with faith and devotion
Following in the footsteps of great acaryas under the direction of the spiritual master
Inquiring about eternal religious principles
Being prepared to give up everything material for Kicna's satisfaction
Residing in a sacred place like Dvaraka or Vindavana
Accepting only what is necessary, or dealing with the material world only as far as necessary
Fasting on Ekadasi
Worshiping sacred trees like the banyan
11-20 Activities to Avoid (nivṛtti)
7. EVIDENCE REGARDING DEVOTIONAL PRINCIPLES
Giving up the company of nondevotees
Not instructing a person who is not desirous of accepting devotional service/ Not accepting unfit disciples
Not being very enthusiastic about constructing many costly temples
Not trying to read too many books or earn livelihood by professionally reciting Srimad-Bhagavatam or Bhagavad-gita
Not being neglectful/ Straightforwardness in ordinary dealings
Equilibrium in loss and gain
Not disrespecting the demigods
Not giving unnecessary trouble to any living entity
8. OFFENSES TO BE AVOIDED
Avoiding offenses in chanting or worshiping the Deity
9. FURTHER CONSIDERATION OF DEVOTIONAL PRINCIPLES
Being very intolerant toward blasphemy of Kicna or Vaicnavas
44 Additional Items of Service
21-59 Items of Sadhana
9. FURTHER CONSIDERATION OF DEVOTIONAL PRINCIPLES
Decorating the body with tilaka--the sign of Vaicnavas
In marking such tilaka, sometimes one may write Hare Kicna on the body
Putting on flower garlands offered to the Deity and spiritual master
Dancing before the Deity
Bowing down upon seeing the Deity or spiritual master
To stand up as soon as one visits a temple of Lord Kicna
To follow the procession when the Deity is borne for a stroll
Visiting a Vicnu temple at least once or twice daily, morning & evening
Circumambulating the temple at least 3 times. Also circumambulating Vindavana area
Worshiping the Deity in the temple according to the regulative principles
Rendering personal service to the Deities
Singing
Performing sankirtana
Chanting
Offering prayers/Submission
Reciting notable prayers
Tasting maha-prasada (food from the very plate offered before the Deities)
Drinking caranamita
Smelling the incense & flowers offered to the Deity
Touching the lotus feet of the Deity
Seeing the Deity with great devotion
Offering arati at different times/Observing arati and celebrations of the Lord
10. TECHNIQUES OF HEARING AND REMEMBERING
Hearing about the Lord & His pastimes from Srimad-Bhagavatam , Bhagavad-gita and similar books
Praying to the Deity for His mercy/Expecting the Lord's mercy
Remembering the Deity
Meditating upon the Deity
11. ASPECTS OF TRANSCENDENTAL SERVICE
Rendering voluntary service
Thinking of the Lord as one's friend
Surrendering everything to the Lord
Offering a favorite article (such as food or a garment)
Taking all risks & performing all endeavors for Kicna
Being a surrendered soul in every condition
Pouring water on tulasi
12. FURTHER ASPECTS OF TRANSCENDENTAL SERVICE
Regularly hearing Srimad-Bhagavatam and similar literature
Living in a sacred place like Mathura, Vindavana or Dvaraka
Serving Vaicnavas
Serving the Lord according to one's means
Special services in Karttika
Observing a special service on Janmaclami/Observing festivals celebrating the Lord's activities
60-64 Five Most Effective Items
13. FIVE POTENT FORMS OF DEVOTIONAL SERVICE
Worshiping the Deity
Hearing Srimad-Bhagavatam
Associating with devotees
Sankirtana
Living in Mathura
64 Items of Sadhana.mmap - 09-10-2013 - Mindjet

Characteristics of Bhāva	
Avyārtha-kālatvam	Utilization of time
Kṣanti	Perseverance
Virakti	Detachment
Māna-śūnyatā	Pridelessness
Aśa-bandha	Great Hope
Samutkaṇṭhā	Eagerness for Achieving Desired Success
Nāma-gāne sadā ruci	Attachment to Chanting Hare Kṛṣṇa
Āsaktis tad-guṇākhyāne	Eagerness to glorify Kṛṣṇa's qualities
Prītis tad-vasati sthale	Attraction for living in the Dhāma

Nectar of Devotion, Chapter 18. Page 135
Caitanya-caritāmṛta Madhya 23.18-19

Achieving Prema



This pure love can be transferred to the Supreme Personality of Godhead under two conditions —out of ecstasy and out of the causeless mercy of the Supreme Personality of Godhead Himself.

Nectar of Devotion Page 145

Two types of Prema

Spontaneous attraction to Kṛṣṇa, which is said to be due to the extraordinary mercy of the Lord, can be placed under two headings:

Māhātmya-jñāna-prema
(Vaikuṇṭha)

Kevala-prema
(Vṛndāvan)

Nectar of Devotion Page 145

PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Preface

1. For who is Nectar of Devotion specifically presented?
2. Give the English meaning of the words: rūpānugas, rasa, capala-sukha, bhoga-tyāga and amṛta.
3. What is Lord Caitanya's universal principle?
4. What is the example Śrīla Rūpa Goswāmī set for devotees and for humanity in general?
5. Where did Śrīla Rūpa Gosvāmī first meet Lord Caitanya?

Introduction

6. List the twelve rasas in Sanskrit or English.
7. Give the English meaning of the terms pravṛtti and nirvṛtti.
8. Give the English meaning of the word anuśīlana.
9. What does the term jñāna-karmādi refer to?

Chapter 1

10. List, in Sanskrit or English, the six characteristics of pure devotional service.
11. List, in Sanskrit or English, the four effects that are due to sinful activities.
12. List four examples Prabhupāda gives of 'mature' sinful reactions.
13. What does the comparison between mystic perfections and modern scientific improvements indicate?
14. Why does Kṛṣṇa rarely agree to offer a soul devotional service?
15. List the three sources of happiness according to the analysis of Śrīla Rūpa Goswāmī.
16. What is the meaning of the words madana-mohana-mohinī.

Chapter 2

17. Name the three main categories of devotional service.
18. List the two types of sādhana-bhakti in both English and Sanskrit.
19. What is the most basic of all regulative principles?
20. What is the benefit of feeding one who preaches the message of the Bhagavad-gītā?

Chapter 3

21. List the four examples given of the neophyte devotees who begin devotional service for relief in the matter of their respective self-satisfaction.
22. Without being elevated to what position can one stick to the principle of worshiping the Supreme Personality of Godhead?

Chapter 4

23. List, in Sanskrit or English, the five kinds of liberation.
24. Liberated persons who have achieved these four stages of liberation may also be promoted where?

Chapter 5

25. What is the mystery of the Vaiṣṇava (devotional) cult?

Chapter 6

26. List the first 10 of the 64 items of sādhana in English or Sanskrit.
27. Out of the first 20 items of sādhana, which are considered the most important?
28. List the five most potent items of sādhana.

Chapter 7

29. What is the crucial point for advancement in spiritual life?
30. Why can the followers of Buddha not be accepted as devotees?
31. What is the real reason for observing fasting on Ekādaśī?
32. List the two kinds of nondevotees whose association should be avoided.

Chapter 8

33. Define sevāparādhaḥ and nāmāparādhaḥ.
34. How can an offender unto the Lord Himself be delivered?

Chapter 9

35. What is the result of decorating one's body with sandalwood pulp?
36. Who are the impersonalists who became devotees after smelling the remnants of flowers and incense in the temple?
37. Define laulyam and lālasāmayī.
38. What is the result of drinking caraṇāmṛta, even for sinful people?

Chapter 10

39. Define dāya-bhāk.

Chapter 11

40. Which two of the nine types of devotional service are rarely seen?

Chapter 12

41. A person who keeps Vaiṣṇava literature at home always has what?
42. What is even higher than the worship of the Lord?

Chapter 13

43. A small attachment for any one of the five potent items can arouse what, even in a neophyte?

Chapter 14

44. List the examples of devotees who achieved perfection by practicing simply one process of nava-vidhā-bhakti.

Chapter 15

45. Where can spontaneous devotional service easily be seen?
46. What is the meaning rāgā?
47. Define rāgātmikā-bhakti and rāgānuga-bhakti.

Chapter 16

48. At what stage is it possible to achieve eagerness to follow in the footsteps of the denizens of Vraja?
49. Define prākṛta-sahajiyā.
50. Briefly describe the two categories of conjugal love.

Chapter 17

51. What is the first symptom of pure love for the Personality of Godhead?

Chapter 18

52. List the nine characteristics of a person who has developed ecstatic love for Kṛṣṇa.

Chapter 19

53. List in Sanskrit or English the two types of prema-bhakti.
54. List in Sanskrit or English the nine stages from śraddhā to prema.

SELECTED ANALOGIES FROM NECTAR OF DEVOTION

PREFACE

Nectar of Devotion will teach us how to turn the one switch that will immediately brighten everything, everywhere.

INTRODUCTION

The sharks that dwell in the ocean do not care for the rivers which are gliding down into it. The devotees eternally live in the ocean of devotional service, and they do not care for the rivers. In other words, those who are pure devotees always remain in the ocean of transcendental loving service to the Lord and have no business with the other processes, which are compared to the rivers that only gradually come to the ocean.

In the midst of the ocean, volcanic eruptions can do very little harm, and similarly, those who are against devotional service to the Lord and who put forward many philosophical theses about the ultimate transcendental realization cannot disturb this great ocean of devotional service.

CHAPTER 1

There are many, many snakes on the ground of the forest, and when a fire takes place, it burns the dried foliage, and the snakes are immediately attacked. Animals that have four legs can flee from the fire, or can at least try to flee, but the snakes are immediately killed. Similarly, the blazing fire of Kṛṣṇa consciousness is so strong that the snakes of ignorance are immediately killed.

The personal attendants and maidservants of a queen follow the queen with all respect and obeisances, similarly the joys of religiousness, economic development, sense gratification and liberation follow the devotional service of the Lord

CHAPTER 2

There are certain prescribed methods for employing our senses and mind in such a way that our dormant consciousness for loving Kṛṣṇa will be invoked, as much as the child, with a little practice, can begin to walk.

CHAPTER 5

Any person who is properly initiated into the Vaiṣṇava cult certainly becomes a brāhmaṇa, as much as the metal known as kaṁsa (bell metal) is turned into gold by the mixture of mercury

CHAPTER 7

Even if one is forced to live within a cage of iron or in the midst of a blazing fire, he should accept this position rather than live with nondevotees who are through and through against the supremacy of the Lord. (Kātyāyana-saṁhitā)

One should prefer to embrace a snake, a tiger or an alligator rather than associate with persons who are worshipers of various demigods and who are impelled by material desire. (Viṣṇu-rahasya)

CHAPTER 12

When the mango fruit becomes ripened it is the greatest gift of that tree, and Śrīmad-Bhāgavatam is similarly held to be the ripened fruit of the Vedic tree.

Association is very important. It acts just like a crystal stone, which will reflect anything which is put before it. Similarly, if we associate with the flowerlike devotees of the Lord, and if our hearts are crystal clear, then certainly the same action will be there.

Sometimes, it is found that a person who never attended school or college may be recognized as a great scholar, or an honorary degree from great universities may be offered to him. But this does not mean that one should avoid school and expect to automatically receive an honorary degree from some university. Similarly, one should devoutly execute the regulative principles of devotional service and at the same time hope for Kṛṣṇa's favor or for His devotee's favor.

VERSES FOR MEMORIZATION FROM NECTAR OF DEVOTION

Bhakti-rasāmṛta-sindhu 1.1.11

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

anya-abhilāṣitā-śūnyam—without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meat eating, illicit sex, gambling and addiction to intoxicants); *jñāna*—by the knowledge of the philosophy of the monist Māyāvādīs; *karma*—by fruitive activities; *adi*—by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sāṅkhya philosophy and so on; *anāvṛtam*—uncovered; *ānukūlyena*—favorable; *kṛṣṇa-ānu-śīlanam*—cultivation of service in relationship to Kṛṣṇa; *bhaktiḥ-uttamā*—first-class devotional service.

When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

Bhakti-rasāmṛta-sindhu 1.1.12

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate

sarva-upādi-vinirmuktam—free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; *tat-paratvena*—by the sole purpose of serving the Supreme Personality of Godhead; *nirmalam*—uncontaminated by the effects of speculative philosophical research or fruitive activity; *hṛṣīkeṇa*—by purified senses freed from all designations; *hṛṣīkeśa*—of the master of the senses; *sevanam*—the service to satisfy the senses; *bhaktiḥ*—devotional service; *ucyate*—is called.

Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.

(Originally from Nārada Pañcarātra, quoted in Caitanya-caritāmṛta Madhya 19.170)

Bhakti-rasāmṛta-sindhu 1.2.234

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

ataḥ—therefore (because Kṛṣṇa's name, form, qualities and pastimes are all on the absolute platform); *śrī-kṛṣṇa-nāma-ādi*—Lord Kṛṣṇa's name, form, qualities, pastimes and so on; *na*—not; *bhavet*—can be; *grāhyam*—perceived; *indriyaiḥ*—by the blunt material senses; *seva-unmukhe*—to one engaged in His service (when a person places himself at the disposal or order of the Supreme Lord, at that time the spiritual energy, or Hare, gradually reveals the Lord to him); *hi*—certainly; *jihvā-ādau*—beginning with the tongue; *svayam*—personally; *eva*—certainly; *sphurati*—be manifest; *adaḥ*—those (Kṛṣṇa's name, form, quality and so on).

Because Kṛṣṇa's form, qualities, pastimes, etc. are all on the absolute platform, material senses cannot therefore appreciate them. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's Holy name and taste the remnants of the Lord's food, the tongue is purified and one gradually comes to understand who Kṛṣṇa really is.

(Originally from Padma Purāṇa, quoted in Caitanya-caritāmṛta Madhya 17.136)

Bhakti-rasāmṛta-sindhu 1.2.255

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

anāsaktasya—of one who is without attachment; *viṣayān*—to material sense objects; *yathā-arham*—according to suitability; *upayuñjataḥ*—engaging; *nirbandhaḥ*—without bondage; *kṛṣṇa-sambandhe*—in relationship with Kṛṣṇa; *yuktam*—proper; *vairāgyam*—renunciation; *ucyate*—is called;

When one is not attached to anything but at the same time accepts anything in relation to Kṛṣṇa, one is rightly situated above possessiveness.

UNIT 4 OPEN-BOOK ASSESSMENT QUESTIONS

Question 1

In your own words, explain the definition of pure devotional service with reference to the svarūpa and taṭastha lakṣaṇa, Prabhupāda's comments, examples and specific Sanskrit words.

(Understanding)

Question 2

Explain in your own words, how pure devotional service has the power to nullify all four kinds of sinful reactions, with reference to Prabhupāda's comments, appropriate analogies and other relevant sastric references.

(Understanding)

Question 3

Explain, in your own words, each of the six characteristics of pure devotional service and at what stages they manifest. Give appropriate reference to to Chapter 1 of Nectar of Devotion.

(Understanding)

Question 4

Explain, in your own words, the process of sādhana-bhakti with reference to Chapter 2 of Nectar of Devotion. In your answer explain the distinction between vaidhi and rāgānugā sādhana-bhakti. Give reference to appropriate analogies and and relevant comments from Chapter 2 of Nectar of Devotion.

(Understanding)

Question 5

Discuss, in your own words, the practice of claiming members from all sections of the Western countries in relation to principles established by Śrīla Rūpa Gosvāmī. Give reference śāstric evidence, and examples from the previous ācāryas from Nectar of Devotion Chapter 5.

(Mood and Mission)

Question 6

Explain the difference between principle and detail, as referred to in Chapter 6 of Nectar of Devotion. Discuss the significance, of this distinction, for ISKCON's future development. Give appropriate reference to Nectar of Devotion Chapter 6 in your response.

(Understanding/ Evaluation / Mood and Mission)

Question 7

Describe in your own words, with reference to Prabhupāda's statements in Chapter 10 of Nectar of Devotion, the appropriate attitude towards suffering in one's life. Discuss, with relevant personal examples, how development of this attitude can help you deal with suffering in your life.

(Personal Application)

Question 8

Describe the significance of the five most important items of sādhana-bhakti with reference to Chapters 12 and 13 of Nectar of Devotion. Discuss in your own words, practical ways you could improve your practice of the five most important items of sādhana-bhakti.

(Personal Application)

Question 9

With reference to Chapters 15 and 16 of Nectar of Devotion, in your own words, discuss the appropriate attitude toward the practice of rāgānuga-bhakti for ISKCON devotees.

(Evaluation/ Mood and Mission)

UNIT 4 PAṬHANA-PRAYOJANAM (LEARNING OBJECTIVES)

The following learning objectives describe what students will be able to do by the end of the unit.

PREFACE

Explain the term Bhakti-rasāmṛta-sindhu. (NOD Preface) (Und)
List examples of mundane rasa (NOD Preface) (Und)/ (PrA)
Discuss their experience of relishing eternal rasa in Kṛṣṇa consciousness. (PeA)
Discuss the significance of Śrīla Rūpa Gosvāmī in the cult of Caitanya Mahāprabhu. (M&M)
List reasons revealing Śrīla Prabhupāda's purpose in writing the Nectar of Devotion and discuss how these reasons are relevant for you individually and for society at large. (NOD Preface) (M&M)

INTRODUCTION

Present an overview of the Bhakti-rasāmṛta-sindhu including vibhāgas and laharīs. (NOD Introduction) (Und)
Explain the objective of Bhakti-rasāmṛta-sindhu with reference to Vṛndāvana Kṛṣṇa – akhila-rasāmṛta-mūrtiḥ (the reservoir of all rasas). (NOD Introduction) (Und)
Discuss the appropriate attitude of all preachers of the Kṛṣṇa consciousness movement. (NOD Introduction) (VQ)/ (M&M)
Explain the definition of Pure Devotional Service with reference to the svarūpa and taṭastha-lakṣaṇa, examples and specific Sanskrit words. (NOD Introduction) (Und)
Discuss examples of pure and mixed devotional service. (NOD Introduction) (Und)/ (PeA)

CHAPTER 1

Explain the six characteristics of pure devotional service. (NOD Chapter 1) (Und)
Define the terms 'Kleśāghnī' and 'Śubhadā'. (Und)
Explain the four kinds of effects of sin and how devotional service has the power to nullify all kinds of sinful reactions with reference to appropriate analogies and Sanskrit verses. (Und)/ (PrA)
Discuss the relevance of the six characteristics of pure devotional service in their practice of Kṛṣṇa consciousness. (NOD Chapter 1) (PeA)
Discuss how the Kṛṣṇa consciousness movement is the highest welfare activity. (M&M)

CHAPTER 2

Explain at what stages the six characteristics of pure devotional service manifest. (Und)
Discuss the qualification for practicing devotional service in relation to Śrīla Prabhupāda's mood and mission. (NOD Chapter 2) (M&M)
Explain 'sādhana-bhakti' with reference to analogies and Bhakti-rasāmṛta-sindhu Sanskrit verses. (NOD Chapter 2) (Und)
Explain the distinction between vaidhi and rāgānugā sadhana-bhakti. (NOD Chapter 2) (Und)

CHAPTER 3-5

Explain the eligibility for accepting, practicing and advancing in sadhana-bhakti. (Und)
Explain the independent nature of pure devotional service. (NOD Chapter 5) (Und)
Discuss ISKCON's practice of claiming members from all sections of the Western countries in relation to principles established by Śrīla Rūpa Gosvāmī, other śāstric references and examples from the previous ācāryas. (NOD Chapter 5) (M&M)

CHAPTER 6-8

Draw a map of 64 items of Sādhana bhakti explaining the significance of the various divisions. (NOD Chapter 6) (Und)
Identify items from the 64 items of Sādhana bhakti where they could improve their practice. (PeA)
Discuss the difference between principal and detail and its significance for ISKCON's future development. (NOD Chapter 6) (M&M)
Explain the significance of the first 3 items of sādhana bhakti and discuss their relevance in their own practice of Kṛṣṇa consciousness. (NOD Chapter 7) (PeA)
Discuss the relevance of 'Not accepting unfit disciples and constructing many temples' for ISKCON. (NOD Chapter 7) (M&M)
Identify some of the sevāparādhaḥs which by avoiding would substantially help their practice of Kṛṣṇa consciousness. (NOD Chapter 8) (PeA)
Make a plan for improving their avoidance of sevāparādhaḥs. (NOD Chapter 8) (PeA)
Explain the importance of carefully avoiding nāmāparādhaḥ in their practice of Kṛṣṇa consciousness. (NOD Chapter 8) (PeA)

CHAPTER 9-10

Describe the appropriate way of dealing with blasphemy, with reference to examples from the text. (NOD Chapter 9) (PeA)
Describe ways they can offer their submission to Kṛṣṇa. (NOD Chapter 9) (PeA)
Explain the relevance, in their own practice of Kṛṣṇa consciousness, of the terms 'laulyam' and 'lālasāmayī.' (NOD Chapter 9) (PeA)
Discuss the glories of worship of the Deity in the temple. (NOD Chapter 9) (Und)
Discuss general principles drawn from the example of the South Indian brāhmaṇa and explain how these can be applied personally. (NOD Chapter 10) (PeA)
Describe the appropriate attitude towards accepting suffering in one's life with reference to examples from their own lives. (NOD Chapter 10) (PeA)

CHAPTER 11-14

Discuss the relevance of ātma-nivedanam and śaraṇāgatiḥ in their own practice of Kṛṣṇa consciousness. (NOD Chapter 11) (PeA)
Describe the process of and glories of serving Tulasī. (NOD Chapter 11) (Und)
Review items from the 64 items of Sādhana Bhakti and identify items which, if they personally improved the practice of, could significantly help their practice of Kṛṣṇa consciousness. (NOD Chapters 6-13) (PeA)
Discuss the importance of the five potent forms of devotional service in their own practice of Kṛṣṇa consciousness. (NOD Chapters 12-13) (PeA)
Discuss the relevance for ISKCON at present, of the principle of Lord Caitanya's rejecting varṇāśrama-dharma in His discussion with Śrīla Rāmānanda Rāya. (NOD Chapter 13) (M&M)
Explain how attachment to jñānā-vairāgya may hinder progress in bhakti. (Chapter 14) (Und)/ (PeA)
Discuss how Śrīla Prabhupāda's mission reflects the principle of yukta-vairāgya. (Ch 14) (M&M)

CHAPTER 15-16

Present an overview of the process of rāgānuga-bhakti. (NOD Chapters 15-16) (Und)
Describe the appropriate attitude toward practice of rāgānuga-bhakti for ISKCON devotees. (NOD Chapters 15-16) (M&M)
Describe the appropriate attitude toward the process of siddha- praṇālī for ISKCON devotees. (NOD Chapter 16) (M&M)

CHAPTER 17-19

Explain the stages of bhava and prema bhakti. (NOD Chapters 17-19) (Und)
Outline the progression from śraddhā to prema bhakti. (NOD Chapter 19) (Und)
Express ways they can apply points they particularly appreciated from the study of Unit 4: Sadhana Bhakti. (PeA)

UNIT 5
NECTAR OF INSTRUCTION
& ŚRĪ ĪŚOPANIṢAD

ŚRĪ ĪŚOPANIṢAD TOPICS

INTRODUCTION

Division of Veda	Upaniṣads / śruti smṛti
4 Defects	
3 pramāṇas	Pratyakṣa / anumāna / śabda Pramāṇas

INVOCATION

Om Purnam	Perfect and Complete
Purnam evavasisyate	Complete Balance remains.

MANTRA 1- 3: PROPRIETORSHIP OF LORD

Mantra 1	Isavasyam: /Bhagavat Communism
	Tena tyaktena bhunjitha – Accept necessary quota
Mantra 2	Application of Isavasya –long life
Mantra 3	Atma ha – Killer of soul

MANTRAS 4–8 VISION OF THE MAHĀ-BHĀGAVATA

Mantra 4	Fixed / Running (expansion of energy)
Mantra 5	Contradictions prove inconceivable potency of Lord
Mantra 6-7	Ekatvam anupaśyataḥ - see oneness by hearing from authority
	False philanthropy
Mantra 8	Śuddham apāpa-viddham

MANTRAS 9–14 ABSOLUTE AND RELATIVE

Mantras 9-11	knowledge and nescience
	Balanced program
Mantras 12-14	Worship Absolute / Relative: Demigod worship & Impersonalism

MANTRAS 15–18 PRAYERS FOR REVELATION OF THE LORD'S SPIRITUAL FORM

Mantra 15	satyasyāpihitaṁ mukham -
	Your real face is covered by Your dazzling effulgence.
Mantra 17	Oṁ krato smara kṛtaṁ smara -
	Please remember all that I have done for You.
Mantra 18	Śrī Īśopaniṣad brings one nearer to the Personality of Kṛṣṇa.

ŚRĪ ĪŚOPANIṢAD OVERVIEW

INTRODUCTION

In the Introduction, Śrīla Prabhupāda establishes the definition of Veda, and the need to take guidance from the Vedas. Sri Īśopaniṣad is directly Vedic literature, being part of the śruti.

INVOCATION

The Invocation describes the objective of the book: the Absolute Truth, the Personality of Godhead. By repeated recognition of His various types of completeness, Sri Īśopaniṣad establishes the supreme position and power of the Personality of Godhead.

MANTRAS 1-3: PROPRIETORSHIP AND THE LAWS OF GOD

The Invocation explained that the Personality of Godhead is perfectly complete, as are His energies. Śrīla Prabhupāda comments that, "all forms of incompleteness are due to incomplete knowledge of the Complete Whole." Mantra 1 describes how the living entities can again regain their sense of completeness by acting in relationship with Kṛṣṇa. This action is called īśāvāsya consciousness. Mantra 2 explains the benefit of working in the īśāvāsya conception: one becomes free from karmic reaction and acts on the liberated platform. Such activities are the only method for freedom. Mantra 3 explains the fate of those who fail to recognize the Lord's proprietorship and therefore act in a vikarmic way.

MANTRAS 4–8: THE VISION OF THE MAHĀ-BHĀGAVATA

Mantra 4 explains why such people are unable to understand the Lord's position: He is beyond material calculations and is thus known only when he reveals Himself. Mantra 5 continues this discussion describing that the Lord has inconceivable potencies which render Him unknowable to those whom He does not favor. Mantra 6 describes the vision of one who can see Kṛṣṇa everywhere, the mahā-bhāgavata. Mantra 7 continues describing the consciousness of the mahā-bhāgavata, which was introduced in Mantra 6. Mantra 8 describes some qualities of the Lord as he is known by the mahā-bhāgavata as described in Mantras 6 and 7.

MANTRAS 9–14: THE ABSOLUTE AND THE RELATIVE

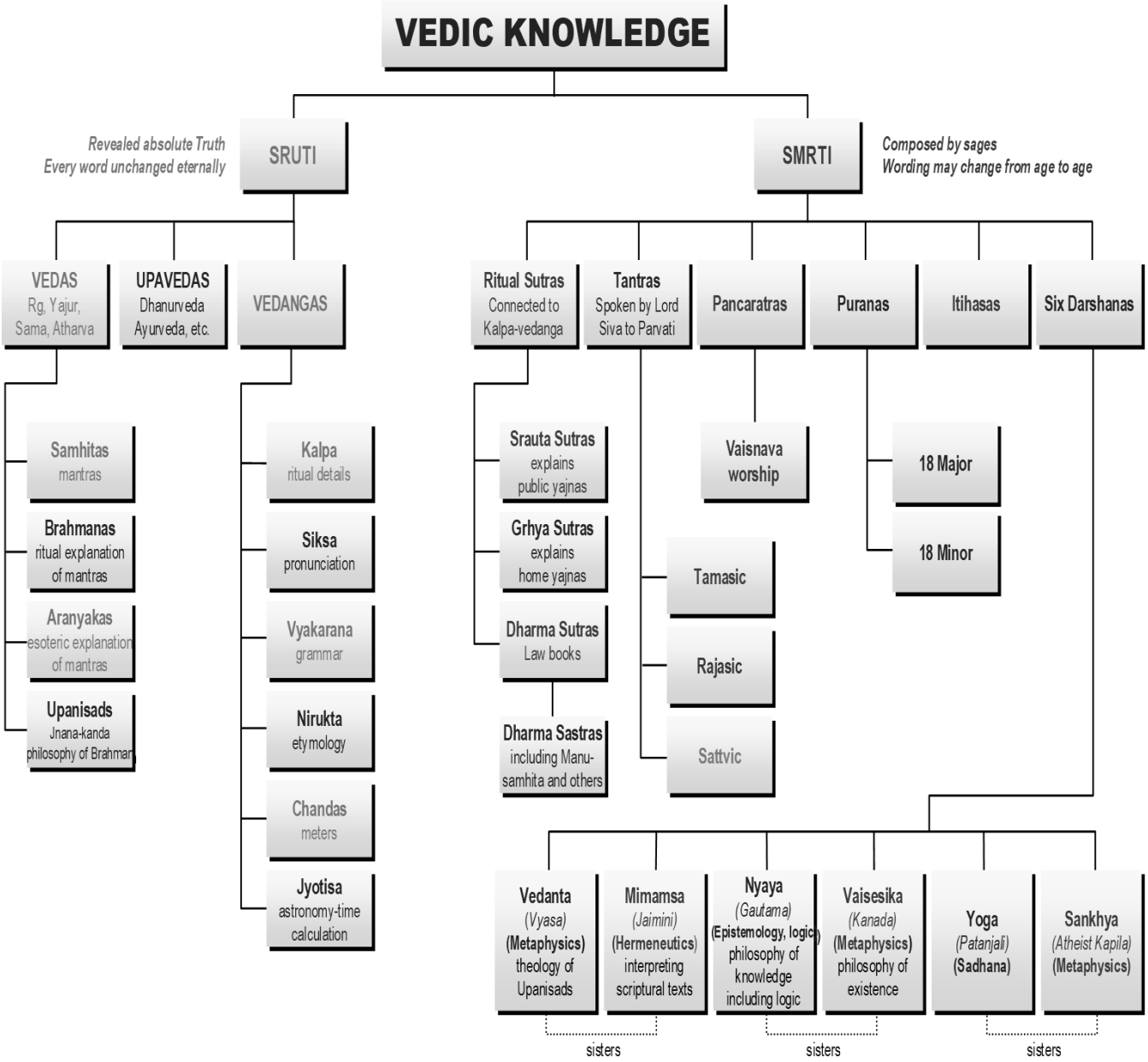
- 9 - 11: In Terms of Knowledge
- 12-14: In Terms of Worship

Mantra 9 discusses two kinds of people who lack knowledge of Kṛṣṇa: those who are simply ignorant and those who are followers of material scholarship, thinking it the end-all of knowledge. Both kinds of people disregard the Lord's proprietorship and consequently are degraded into the "darkest regions of ignorance." Mantra 9 described the results of cultivating ignorance and false knowledge. Mantra 10 explains that true knowledge brings a different result than either of these. It also emphasizes the need to take guidance from a dhīra in the act of discriminating between real and illusory knowledge. Mantra 11 describes how one must know the relative positions of material and spiritual knowledge to transcend the material energy and attain deathlessness. Just as verses 9–11 compared knowledge and nescience, and the respective destinations for the followers of each, verses 12–14 explain

the worship of the relative and the Absolute. Just as the cultivation of wrong knowledge can be binding, so too can improper conceptions of the Absolute Truth. Mantra 13 explains that one achieves a different result when his understanding of the Absolute is guided by a dhīra. Mantra 14 states that one must know the spiritual and material energies properly, in their respective positions, to achieve liberation.

MANTRAS 15–18: PRAYERS FOR REVELATION OF THE LORD'S SPIRITUAL FORM AND MERCY AT THE TIME OF DEATH.

Mantras 12–14 described the necessity of understanding Kṛṣṇa in relationship with His material energies. Mantra 15 explains that one must also understand Kṛṣṇa's relationship with His spiritual potency, the brahmajyoti, in order to achieve realization of Him. Mantra 16 continues the prayer of Mantra 15 for the Lord to reveal His spiritual form. In Mantra 17, the prayer emphasizes understanding Kṛṣṇa at the time of death. Mantra 18 is the concluding prayer of the devotee, who desires to achieve Kṛṣṇa's mercy.


VEDIC KNOWLEDGE
Revealed absolute Truth
Every word unchanged eternally
SRUTI
SMRTI
Composed by sages
Wording may change from age to age
VEDAS
Rg, Yajur, Sama, Atharva
UPAVEDAS
Dhanurveda
Ayurveda, etc.
VEDANGAS
Ritual Sutras
Connected to Kalpa-vedanga
Tantras
Spoken by Lord Siva to Parvati
Pancaratras
Puranas
Itihasas
Six Darshanas
Samhitas
mantras
Brahmanas
ritual explanation of mantras
Aranyakas
esoteric explanation of mantras
Upanisads
Jnana-kanda
philosophy of Brahman
Kalpa
ritual details
Siksa
pronunciation
Vyakarana
grammar
Nirukta
etymology
Chandas
meters
Jyotisa
astronomy-time calculation
Srauta Sutras
explains public yajnas
Grhya Sutras
explains home yajnas
Dharma Sutras
Law books
Dharma Sastras
including Manu-samhita and others
Vaisnava worship
Tamasic
Rajasic
Sattvic
18 Major
18 Minor
Vedanta
(Vyasa)
(Metaphysics)
theology of Upanisads
Mimamsa
(Jaimini)
(Hermeneutics)
interpreting scriptural texts
Nyaya
(Gautama)
(Epistemology, logic)
philosophy of knowledge including logic
Vaisesika
(Kanada)
(Metaphysics)
philosophy of existence
Yoga
(Patanjali)
(Sadhana)
Sankhya
(Atheist Kapila)
(Metaphysics)
sisters
sisters
sisters

PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Introduction

1. What is the meaning of the word veda?
2. List four defects of a conditioned soul.
3. List three pramāṇas.
4. Give reasons why śabda-pramāṇa is a superior means of acquiring knowledge.
5. List the two systems of knowledge in the material world.
6. What are the two qualifications of a bona fide guru?

Mantra 1

7. Give the English meaning of the terms:
    a. īśāvāsya
    b. parā and aparā prakṛti
    c. Bhāgavata communism
    d. apauruṣeya

Mantra 2

8. Define karma, akarma and vikarma.

Mantra 3

9. Give the English meaning of the term ātma-hā.
10. Define the words sura and asura.

Mantra 5

11. What is antaryāmī?
12. Give the English meaning of the phrase tad dūre tad v antike.

Mantras 6-8

13. Give the English meaning of the terms:
    a. ekatvam anupaśyataḥ — Mantras 6-7
    b. śuddham apāpa-viddham — Mantra 8
14. How is the Lord unembodied? — Mantra 8

Mantra 11

15. Give the English meaning of the name Hiraṇyakaśipu.
16. The miseries of this material world serve to indirectly remind us of what?

Mantra 15

17. Give the English meaning of the term hiraṇmayena pātreṇa.

SELECTED ANALOGIES FROM ŚRĪ ĪŚOPANIṢAD

INTRODUCTION

Śruti is considered to be like a mother. We take so much knowledge from our mother. For example, if you want to know who your father is, who can answer you? Your mother. … Similarly, if you want to know something beyond your experience, beyond your experimental knowledge, beyond the activities of the senses, then you have to accept the Vedas.

INVOCATION

The hand of a body is a complete unit only as long as it is attached to the complete body. When the hand is severed from the body, it may appear like a hand, but it actually has none of the potencies of a hand. Similarly, living beings are part and parcel of the Complete Whole, and if they are severed from the Complete Whole, the illusory representation of completeness cannot fully satisfy them.

MANTRA 1

The capitalists cannot curb the communists simply by political maneuvering, nor can the communists defeat the capitalists simply by fighting for stolen bread. If they do not recognize the proprietorship of the Supreme Personality of Godhead, all the property they claim to be their own is stolen.

MANTRA 3

The material world is sometimes compared to an ocean, and the human body is compared to a solid boat designed especially to cross this ocean. The Vedic scriptures and the ācāryas, or saintly teachers, are compared to expert boatmen, and the facilities of the human body are compared to favorable breezes that help the boat ply smoothly to its desired destination. If, with all these facilities, a human being does not fully utilize his life for self-realization, he must be considered ātma-hā, a killer of the soul.

MANTRA 4

In the Viṣṇu Purāṇa, His potencies are compared to the heat and light that emanate from a fire. Although situated in one place, a fire can distribute its light and heat for some distance; similarly, the Absolute Personality of Godhead, although fixed in His transcendental abode, can diffuse His different energies everywhere.

MANTRA 7

The living entities are qualitatively one with the Supreme Lord, just as the sparks of a fire are qualitatively one with the fire. Yet sparks are not fire as far as quantity is concerned, for the quantity of heat and light present in the sparks is not equal to that in fire.

These qualities are present in minute quantity, for the living entity is but a minute part and parcel of the Supreme Whole. To use another example, the quantity of salt present in a drop is never comparable to the quantity of salt present in the complete ocean, but the salt present in the drop is qualitatively equal in chemical composition to all the salt present in the ocean.

MANTRA 9

The advancement of learning by a godless people is as dangerous as a valuable jewel on the hood of a cobra. A cobra decorated with a valuable jewel is more dangerous than one not decorated.

In the Hari-bhakti-sudhodaya (3.11.12), the advancement of education by a godless people is compared to decorations on a dead body

MANTRA 12:

Śrī Īśopaniṣad points out that one who worships the demigods and attains to their material planets still remains in the darkest region of the universe. The whole universe is covered by the gigantic material elements; it is just like a coconut covered by a shell and half-filled with water. Since its covering is airtight, the darkness within is dense, and therefore the sun and the moon are required for illumination.

MANTRA 13

A person who has purchased a ticket for Calcutta can reach Calcutta, but not Bombay. But the so-called spiritual masters say that any and all paths will take one to the supreme goal.

ŚRĪ ĪŚOPANIṢAD OPEN-BOOK ASSESSMENT QUESTIONS

Question 1

Describe in your own words, practical ways, and the benefits therein, of applying the īśāvāsya principle in:

- society in general
- ISKCON
- your own life

Give reference to Sri Īśopaniṣad Mantras 1-3 and purports in your response.

(Personal / Preaching Application)

Question 2

Explain in your own words, how the process of spiritual life as given to us by Śrīla Prabhupāda, enables us to achieve a balanced program of spiritual and material knowledge.

In your response:

- give reference to Sri Īśopaniṣad Mantra 11 verse and purport
- give examples from your own experience and from the experience of devotees in ISKCON in general

(Preaching Application)

Question 3

Establish, in your own words, with appropriate evidence from Sri Īśopaniṣad verses, purports, analogies and Prabhupāda's Sri Īśopaniṣad lectures, the personal form of the Lord.

(Preaching Application)

ŚRĪ UPADEŚĀMṚTA TOPICS

Text 1–7	**Vaidhi-sādhana-bhakti**
Text 8	**Rāgānuga-sādhana-bhakti**
Text 9–11	**Bhāva-bhakti and prema-bhakti**

VAIDHI-SĀDHANA-BHAKTI

Preface	The Goal of Kṛṣṇa Consciousness and the Means of Attaining It
Text 1	Controlling the Six Urges
Text 2	Obstacles to Devotional Service
Text 3	Principles that Aid Devotional Service
Text 4	Six Loving Exchanges
Text 5	Association According to Levels of Advancement
Text 6	Associating with the Pure Devotee
Text 7	Chanting the Holy Name

RĀGĀNUGA-SĀDHANA-BHAKTI

Text 8	Spontaneous Devotional Service in Practice

BHĀVA-BHAKTI AND PREMA-BHAKTI

Text 9	The Hierarchy of the Material and Spiritual Worlds
Text 10	The Hierarchy of Different Types of Human Beings
Text 11	The Glories of Rādhā-kuṇḍa

ŚRĪ UPADEŚĀMṚTA OVERVIEW

Vaidhi-sādhana-bhakti: Texts 1 - 7

PREFACE THE GOAL OF KṚṢṆA CONSCIOUSNESS AND THE MEANS OF ATTAINING IT

To reach perfection in Kṛṣṇa consciousness, one must follow the instructions of the Six Gosvāmīs of Vṛndāvana by controlling the mind and senses as instructed by Śrīla Rūpa Gosvāmī in *Upadeśāmṛta*.

TEXT 1 CONTROLLING THE SIX URGES

This verse elaborates on the prerequisite for spiritual life as described in the third main point of the preface — the necessity of controlling the mind and senses. A person who has mastered this prerequisite is fit to be a guru.

TEXT 2 OBSTACLES TO DEVOTIONAL SERVICE

Text 2 describes the consequences of not controlling the mind and senses. By his own choice, the conditioned soul has fallen under the jurisdiction of the material energy of the Lord. Under its influence, he has to meet the demands of the body, which is a product of this energy. Text 2 further explains how to meet these basic demands in a way that fosters spiritual progress rather than material entanglement.

TEXT 3 PRINCIPLES THAT AID DEVOTIONAL SERVICE

Six principles are given that help us progress on the path of pure devotional service. Before discussing them, Śrīla Rūpa Goswāmī explains what pure devotional service is.

TEXT 4 SIX LOVING EXCHANGES

In previous lessons, we mentioned that one's desires and ambitions develop according to the company one keeps — *saṅgāt sañjāyate kāmaḥ* (BG 2.62). Therefore, if we want to progress in Kṛṣṇa consciousness, we have to associate with devotees. Text 4 explains what association consists of. It also begins to explain how one should associate with devotees. Further instructions on how to associate with different types of devotees are found in texts 5 and 6.

TEXT 5 ASSOCIATION ACCORDING TO LEVELS OF ADVANCEMENT

In order to properly apply the six loving exchanges described in the previous verse, one must select proper persons with whom to reciprocate. The kind of Vaiṣṇava that should be chosen as a friend and how one should deal with different kinds of Vaiṣṇavas is the subject matter of this verse. All devotees should be respected, but in order to make spiritual advancement we must associate with serious devotees and distance ourselves from casual association.

TEXT 6 ASSOCIATING WITH THE PURE DEVOTEE

Text 6 discusses further how we should associate with devotees, especially with the spiritual master, who is understood to be transcendentally situated.

TEXT 7 CHANTING THE HOLY NAME

In order to come to the platform of uttamā-bhakti, we must first cleanse our consciousness of the materialistic contamination that covers the mirror of the heart. By carefully chanting the Hare Kṛṣṇa mahā-mantra every day, we gradually become cured of the jaundice of ignorance and revive the knowledge of our blissful constitutional position as Kṛṣṇa's servant.

Rāgānuga-sādhana-bhakti: Text 8

TEXT 8 SPONTANEOUS DEVOTIONAL SERVICE IN PRACTICE

In this verse, Śrīla Rūpa Goswāmī gives the essence of all advice: to fix one's mind on Kṛṣṇa without deviation by constantly hearing and chanting about Him and remembering His pastimes.

Bhāva-bhakti and Prema-bhakti: Texts 9 - 11

TEXT 9 THE HIERARCHY OF THE MATERIAL AND SPIRITUAL WORLDS

Text 9 describes the hierarchy of the different regions of the Lord's creation with Rādhā-kuṇḍa as the topmost place.

TEXT 10 THE HIERARCHY OF DIFFERENT TYPES OF HUMAN BEINGS

Text 10 describes the hierarchy of the different types of human beings within the creation, with Rādhā-kuṇḍa as the place of residence for the topmost human beings.

TEXT 11 THE GLORIES OF RĀDHĀ-KUṆḌA

Text 11 perfectly illustrates the point that the cultivation of spiritual life is a gradual process. In the same way as one is meant to read the first nine cantos of *Śrīmad-Bhāgavatam* before approaching the Tenth Canto, one must assimilate the first ten verses of *Nectar of Instruction* before approaching Rādhā-kuṇḍa.

PŪRVA-SVĀDHYĀYA (PRELIMINARY SELF STUDY)

Questions for Closed Book Assessment

Preface

1. Under whose supervision is the Kṛṣṇa consciousness movement conducted?
2. What is one's first duty in all spiritual affairs?
3. On what does our advancement in Kṛṣṇa consciousness depend?
4. Define goswāmī.

Text One

5. List three examples, from the text, of anger utilized in the Lord's service.
6. Why does the Kṛṣṇa consciousness movement encourage marriage?
7. Why should one avoid palatable dishes even while eating prasādam?
8. Define go-dāsa.

Text Two

9. List the three primary energies of the Lord.
10. Define mahātmā and durātmā.
11. List the threefold miseries in Sanskrit and English
12. Briefly describe the two meanings of niyamāgraha.
13. List the three kinds of atyāhārīs.

Text Three

14. List the nine processes of devotional service in Sanskrit or English.
15. What is the meaning of avaśya rakṣibe kṛṣṇa.
16. Briefly describe the two aspects of tat-tat-karma-pravartanāt

Text Four

17. Define guhyam ākhyāti pṛcchati.
18. How should one spend his income?

Text Five

19. How should one deal with the devotee (kaniṣṭha-adhikārī) who chants the holy name?
20. List the four characteristics of a madhyama-adhikārī.
21. List three symptoms of an uttama-adhikārī.

Text Six

22. What is the meaning of nityānanda-vaṁśa?
23. The spiritual master must not be subjected to the advice from whom?

Text Seven

24. What is the meaning of jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa?
25. Define durāśraya.
26. List the three stages in chanting the holy name of the Lord.
27. At what stage can māyā not disturb a devotee?

Text Eight

28. What is the essence of all advice?
29. List three examples each of perfect devotees in śānta-rasa, dāsya-rasa, and sakhya-rasa.

Text Nine

30. List the hierarchy of the different spiritual places.
31. Why has Śrīla Rūpa Gosvāmī given much stress to Rādhā-kuṇḍa?

Text Ten

32. Why are the gopīs superior to all devotees?
33. Define vipralambha-sevā.

Text Eleven

34. What is the result of bathing in Rādhā-kuṇḍa even once?

SELECTED ANALOGIES FROM ŚRĪ UPADEŚĀMṚTA

TEXT 1

The elephant may take a very nice bath in the river, but as soon as it comes onto the bank, it throws dirt all over its body. What, then, is the value of its bathing? Similarly, many spiritual practitioners chant the Hare Kṛṣṇa mahā-mantra and at the same time commit many forbidden things, thinking that their chanting will counteract their offenses.

TEXT 3

A newly married girl naturally expects offspring from her husband, but she cannot expect to have them immediately after marriage. Of course, as soon as she is married she can attempt to get a child, but she must surrender to her husband, confident that her child will develop and be born in due time. Similarly, in devotional service surrender means that one has to become confident.

TEXT 6

One should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body…. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted.

A mad elephant can create a disaster, especially when it enters into a nicely trimmed garden. One should therefore be very careful not to commit any offense against a Vaiṣṇava.

TEXT 7

A diseased person suffering from jaundice does not relish the taste of sugar candy. However, one must know that for jaundice, sugar candy is the only specific medicine. Similarly, in the present confused state of humanity, Kṛṣṇa consciousness, the chanting of the holy name of the Lord— Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is the only remedy for setting the world aright. Although Kṛṣṇa consciousness may not be very palatable for a diseased person, Śrīla Rūpa Gosvāmī nonetheless advises that if one wants to be cured of the material disease, he must take to it with great care and attention. One begins his treatment by chanting the Hare Kṛṣṇa mahā-mantra because by chanting this holy name of the Lord a person in the material condition will be relieved from all misconceptions.

ŚRĪ UPADEŚĀMṚTA OPEN-BOOK ASSESSMENT QUESTIONS

Question 1

Discuss the importance of controlling the 6 urges as described in Śrī Upadeśāmṛta Text 1. What practical steps are you taking to control these 6 urges? Give appropriate reference to Śrī Upadeśāmṛta Text 1, verse and purport, in your response.

(Personal Application)

Question 2

Explain the importance of avoiding ' atyāhāra ' and ' prayāsa ' in one's practices of devotional service. How can you avoid these tendencies? Give appropriate reference to Śrī Upadeśāmṛta Text 2, verse and purport, in your response.

(Personal Application)

Question 3

Describe the importance of associating with devotees and avoiding the association of non-devotees in the practiceof devotional service, with reference to Śrī Upadeśāmṛta Texts 2 and 3, verses and purport.

(Understanding)

Question 4

Discuss the challenges you are facing in developing enthusiasm and confidence in your practice of devotional service. What steps are you taking to overcome these challenges? Give appropriate reference Śrī Upadeśāmṛta Text 3 in your response.

(Personal Application)

Question 5

Discuss ways in which we can overcome the challenges ISKCON faces in facilitating the six kinds of loving exchanges between devotees. Give references to Śrī Upadeśāmṛta Text 4 and purport in your response.

(Personal Application)

Question 6

In your own words, describe the appropriate attitudes towards Vaiṣṇavas and discuss the consequences of inappropriate attitudes with reference to Śrī Upadeśāmṛta text 6 and purport.

(Personal Application)

Question 7

Discuss, in your own words, the importance of Rādhā-kuṇḍa for the Gauḍīya Vaiṣṇavas What is Śrīla Prabhupāda's attitude towards bathing and residing at Rādhā-kuṇḍa? Give reference to Śrī Upadeśāmṛta texts 9-11, verses and purports, and Prabhupāda's lectures on the topic, in your response.

(Mood and Mission)

Question 8

Explain, in your own words, with reference to Nectar of Instruction verses and purports, how ISKCON members are authorised Rupanugas.

(Mood and Mission)

UNIT 5 PAṬHANA-PRAYOJANAM (LEARNING OBJECTIVES)

The following learning objectives describe what students will be able to do by the end of the unit.

NECTAR OF INSTRUCTION

PREFACE

Describe a brief overview of Śrī Upadesāmṛta. (Und)
Explain the purpose of Śrī Upadesāmṛta. (NOI Preface) (Und)
Describe the importance of Śrīla Rūpa Gosvāmī in the mission of Śrī Caitanya Mahāprabhu. (NOI Preface) (M&M)
Explain how the Kṛṣṇa consciousness movement is conducted under the supervision of Śrīla Rūpa Gosvāmī. (NOI Preface) (M&M)
Discuss how study of Śrī Upadesāmṛta could help to improve our attitude in Kṛṣṇa consciousness. (NOI Preface) (PeA)/ (VQ)

TEXT 1

Explain the meaning of the terms Upadesāmṛta, Rūpānuga, Gosvāmī and Prāyaścitta. (NOI Preface & Text 1) (Und)
Explain the meaning of key terms from text 1 of Upadesāmṛta. (Und)
Describe the qualifications of a guru qualified to make disciples all over the world. (NOI Text 1) (PrA)
In relation to the six urges listed in Text 1, demonstrate:
Inappropriate means of sense control
Sense control through Kṛṣṇa consciousness (PeA)

TEXTS 2-3

Explain in their own words, the 6 favorable and 6 unfavorable activities listed in NOI texts 2 & 3, with reference to examples, analogies and additional quotes given in Śrīla Prabhupāda's purports. (Und)
Discuss their plans for applying points particularly relevant for them from NOI texts 2 & 3. (PeA)
Discuss Śrīla Prabhupāda's mood in adjusting religious principles in relation to Niyamāgrahaḥ. (NOI Text 2) (M&M)
List examples of Śrīla Prabhupāda adjusting principles for preaching (M&M)

TEXT 4

List the six symptoms of love shared by one devotee and another (ṣaḍ-vidhaṁ prīti-lakṣaṇam) with reference to the Sanskrit words in NOI text 4. (Und)
Reflect on their experience of applying the six symptoms of love. (PeA)
Discuss how successful ISKCON has been in facilitating the six kinds of loving exchanges between devotees. (M&M)
List practical ways of applying the ṣaḍ-vidhaṁ prīti-lakṣaṇam within ISKCON full-time and congregational membership (PeA)/ (M&M)
Discuss the qualification required to 'utilize everyone's contribution to further the Kṛṣṇa consciousness movement' in relation to the pratigṛhṇāti principle. (PeA)
Discuss the importance for all devotees, of applying the dadāti principle in relation to spending at least fifty percent of one's income in the service of the Lord and His devotees. (PeA)
Discuss the relevance of the verse 'nitya-siddha kṛṣṇa prema…' (CC Madhya 22.107 NOI text 4) (PrA)

TEXT 5-6

Explain the 3 categories of devotees with reference to relevant Sanskrit words. (NOI text 5) (Und)
Explain the process of dīkṣā with reference to relevant Sanskrit words. (NOI text 5) (Und)
Describe ways they can personally associate appropriately with the 3 categories of devotees. (NOI text 5) (PeA)/ (CE)
Discuss application of Śrīla Prabhupāda's statement 'a disciple should be careful to accept an uttama-adhikārī as a spiritual master'. (NOI text 5) (PeA)
Explain the term 'empowered Vaiṣṇava'. (NOI text 6) (Und)
Describe the appropriate attitude toward dealing with an empowered Vaiṣṇava'. (NOI text 6) (PeA)/ (CE)/ (VQ)
Cite examples, within ISKCON, of inappropriate attitudes towards seeing the external features of devotees. (NOI text 6) (VQ)
Discuss the importance, within ISKCON, of applying the appropriate attitude toward seeing external features of devotees with reference to NOI text 6. (VQ)/ (CE)

TEXT 7-11

Present the analogy of nescience compared to the disease called jaundice. (NOI text 7) (PrA)
Explain the progressive stages of hearing and Kṛṣṇa-smaraṇa. (NOI text 8) (Und)
Describe Śrīla Rūpa Gosvāmī's upadeśa-sāram (the essence of all advice). (NOI text 8) (Und)
Discuss the relevance of Śrīla Rūpa Gosvāmī's upadeśa-sāram for ISKCON. (NOI text 8) (M&M)
Explain the hierarchy of spiritual places with reference to NOI text 9. (Und)
Explain why the importance of Rādhā-kuṇḍa cannot be realized by devotees in other Vaiṣṇava sampradāyas (NOI text 9) (Und)
Explain why the gopīs are considered the most exalted of all the devotees and why Śrīmatī Rādhārāṇī is most dear to the Lord. (NOI text 10) (Und)
Discuss how the principle of vipralambha-sevā reflects Śrīla Prabhupāda's mood and mission. (NOI text 10) (M&M)
Discuss Śrīla Prabhupāda's mood toward bathing in and residing at Rādhā-kuṇḍa. (M&M)

ŚRĪ ĪŚOPANIṢAD

INTRODUCTION

Explain:

- A brief overview of the Vedic literature
- The role of the Upaniṣads within the Vedic literature
- Some reasons why Śrīla Prabhupāda published Śrī Īśopaniṣad (Und)

Present an overview of Śrī Īśopaniṣad. (Und)
List 4 defects of a conditioned soul. (PrA)
Give examples of 4 defects from their own lives and others. (PrA)
List 3 main types of Vedic evidence (Pramāṇas). (PrA)
Discuss the superiority of śabda-pramāṇa from different points of view. (PrA)
Give reasons for accepting Vedic authority. (PrA)

INVOCATION

Effectively present:

- The principle of the existence of the Supreme Personality of Godhead on the basis of the statement oṁ pūrṇam adaḥ
- The nature of the spiritual potencies of the Supreme Person with reference to pūrṇam evāvaśiṣyate (Und)/ (PrA)

Reflect on experiences of feeling incomplete in their own lives. (PeA)
Discuss what they can draw from the Invocation of Śrī Īśopaniṣad which could help them to make their lives complete. (PeA)
Explain with examples, the complete nature of this phenomenal world with reference to pūrṇam idaṁ. (PrA)

MANTRAS 1-3

Explain the terms:
Īśāvāsya (Mantra 1)
parā & aparā prakṛti (Mantra 1)
Bhāgavata communism (Mantra 1)
ātma-hā (Mantra 3) (Und)
Explain the conceptual flow between mantras 1-3. (Und)
Identify and discuss ways the principle of tena tyaktena bhuñjīthā can be applied in our lives. (Mantra 1) (PeA)
Discuss examples from Śrīla Prabhupāda's life showing his application of the īśāvāsya principle. (M&M)
Identify issues, from current affairs, where the 'īśāvāsya' principle could be applied to solve problems. (PrA)
Discuss how our society could be improved through application of the īśāvāsya principle. (M&M)/ (PrA)
Cite appropriate analogies from Mantras 1 & 3 purports. (PrA)

MANTRAS 4-8

Summarize the main philosophical points of Mantras 4-8. (Und)
Discuss significance of the terms:
tad dure tad v antike (Mantra 5)
ekatvam anupaśyataḥ (Mantras 6-7)
śuddham apāpa-viddham (Mantra 8) (PrA)

Mantras 9-14
Present an overview of Mantras 9-14. (Und)
Establish guidelines for presenting the statement from Mantra 9, regarding advancement of education to a modern audience. (PrA)
Discuss appropriate attitudes for a Bhakti-śāstrī graduate, towards senior devotees in the community, who may not have completed a Bhakti-śāstrī degree. (Mantra 10) (PeA)/ (VQ)/ (CE)
Discuss how the process of spiritual life, given to us by Śrīla Prabhupāda, enables us to achieve a balanced program of spiritual and material knowledge, giving examples from their own experience and śāstra. (Mantra 11) (PrA)
Discuss how statements from Mantra 12 regarding demigod-worship and impersonalism reflect Śrīla Prabhupāda's mood and mission. (M&M)

MANTRAS 15-18

Discuss how to apply in preaching:

- hiraṇmayena pātreṇa
- satyasyāpihitaṁ mukham (Mantras 15-16) (PrA)

Reflect and share their realizations on the statement: oṁ krato smara kṛtaṁ smara (Mantras 17-18) (PeA)

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